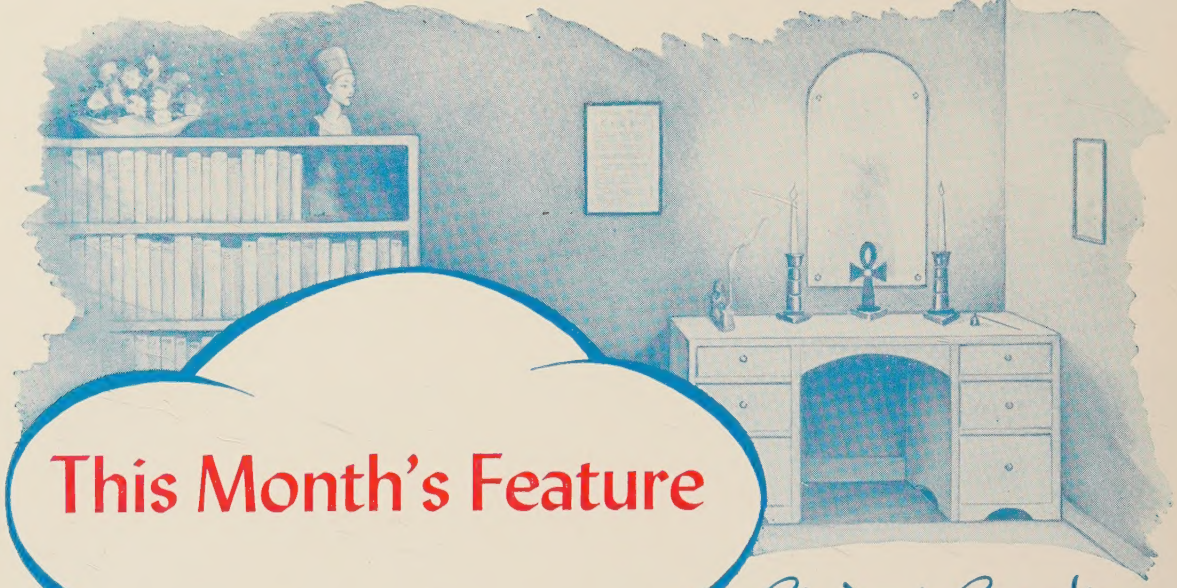
ROSICRUCIAN DIGEST

OCTOBER, 1947 - 25c per copy

LEVEL ONE

Mysticism • Art • Science



This Month's Feature

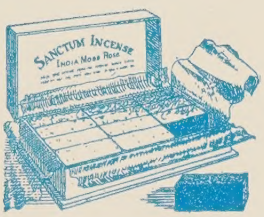
Student Supplies

FRAGRANCE OF THE SOUL

THE ancients attributed directly to divine source everything which to the human senses seemed perfect—the perfume of flowers, the sweet-smelling early morning air, the tang of the sea, the mysterious scent of strange herbs. These pleasing odors were associated with the divine being of the gods. Even the soul was thought to have a fragrance of its own far superior to anything else which man could ever smell. In the sacred temples, herbalists would mix secret potions and compound rare incenses which were thought to approach the divine fragrance of the soul.

It was believed that an inhalation of the scented fumes would lift the soul to greater heights. It is known that rare incenses will aid in producing harmony of the senses, and for this reason, the Rosicrucians have had *especially prepared* an incense that is soothing and most helpful for meditation purposes.

Rosicrucian incense is of India Moss Rose scent. It is long-burning —half a brickette is sufficient for the average sanctum period. One box of twelve (12) large brickettes for only 65¢. Three boxes (36 brickettes) $1.65.



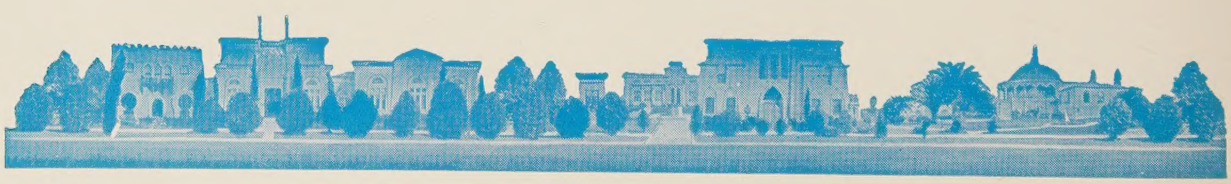
New

Sanctum Incense

Compounded from a new *exclusive* formula for meditation purposes. Large, slow-burning cubes.

Only 65¢ per box of 12
Three boxes (36 cubes)
$1.65

ROSICRUCIAN SUPPLY BUREAU
Rosicrucian Park
SAN JOSE, CALIFORNIA, U. S. A.



THE INSTITUTION BEHIND THIS ANNOUNCEMENT

NEWLY APPOINTED SUPREME COLOMBE

The office of Colombe is a traditional and most honored one in the Rosicrucian Order. It stems from the memorable custom of the ancient mystery schools to have chaste young girls tend the Sacred Flame in the temple. The flame was symbolic of the light of wisdom imparted within these edifices to the initiates. Today the Rosicrucian Colombe in each temple of the Order further depicts the conscience and moral idealism of each member and the purity of purpose of the Rosicrucian teachings. Above is Pearl Reid-Selth, recently appointed by the Imperator of the A.M.O.R.C. as *Supreme Colombe* for the North and South American jurisdiction of the Order. She served as Colombe in Detroit, Michigan, and at San Jose, California, for several years previously.

(AMORC Photo)

Do Unseen Powers Direct Our Lives?

ARE the tales of strange human powers false? Can the mysterious feats performed by the mystics of the Orient be explained away as only illusions? Is there an intangible bond with the universe beyond which draws mankind on? Does a mighty Cosmic intelligence from the reaches of space ebb and flow through the deep recesses of the mind, forming a river of wisdom which can carry men and women to the heights of personal achievement?

Have You Had These Experiences?

. . . . . that unmistakable feeling that you have taken the wrong course of action, that you have violated some inner, unexpressed, better judgment. The sudden realization that the silent whisperings of self are cautioning you to keep your own counsel—not to speak words on the tip of your tongue in the presence of another. That something which pushes you forward when you hesitate, or restrains you when you are apt to make a wrong move.

These urges are the subtle *influence* which when understood and directed has made thousands of men and women masters of their lives. There IS a source of intelligence within you as natural as your senses of sight and hearing, and more dependable, which you are NOT using now! Challenge this statement! Dare the Rosicrucians to reveal the functions of this Cosmic mind and its great possibilities to you.

Let This Free Book Explain

Take this infinite power into your partnership. You can use it in a rational and practical way without interference with your religious beliefs or personal affairs. The Rosicrucians, a world-wide philosophical movement, *invite you* to use the coupon below, now, today, and obtain a free copy of the fascinating book, "The Mastery of Life," which explains further.

USE THIS COUPON

Scribe **S.P.C.**
The Rosicrucians, AMORC, San Jose, California.

I am sincerely interested in knowing more about this unseen, vital power which can be used in acquiring the fullness and happiness of life. Please send me, without cost, the book, "The Mastery of Life," which tells how to receive this information.

Name.....

Address.....

The ROSICRUCIANS
(AMORC)

(The Rosicrucians are NOT a religious organization.)

ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXV OCTOBER, 1947 No. 9

Newly Appointed Supreme Colombe (Frontispiece) 321
Thought of the Month: Do Animals have Souls? 324
Light from the East 328
Swedenborg, the Mystic 331
You Can Be a Scientist 334
Temple Echoes 338
The Astral Light 342
Cathedral Contacts: Slaves of Time 343
Sanctuaries 345
What Is Psychic Power? 349
Sanctum Musings: Development of Natural Talents 352
As Science Sees It 353
What Men Thought: Wisdom 356
The Toll of War (Illustration) 357

Subscription to the Rosicrucian Digest, Three Dollars per year. Single copies twenty-five cents.

Entered as Second Class Matter at the Post Office at San Jose, California, under Section 1103 of the U. S. Postal Act of Oct. 3, 1917.

Changes of address must reach us by the tenth of the month preceding date of issue.

Statements made in this publication are not the official expressions of the organization or its officers unless stated to be official communications.

Published Monthly by the Supreme Council of
THE ROSICRUCIAN ORDER—AMORC
ROSICRUCIAN PARK SAN JOSE, CALIFORNIA

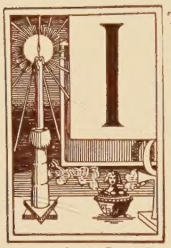
EDITOR: Frances Vejtasa

Copyright, 1947, by the Supreme Grand Lodge of AMORC. All rights reserved.

THE THOUGHT OF THE MONTH

DO ANIMALS HAVE SOULS?

By THE IMPERATOR



It is generally presumed that a soul is something that cannot be objectively perceived like horns or hoofs. Consequently, some agreement first must be had as to the nature or substance of soul, before it can be determined whether animals possess it.

To many persons, soul is but a tradition, a dogmatic religious definition of some intangible quality of their beings. The soul's origin and function are historically accepted by them just as they believe some incident in history of which they have no personal knowledge. Frequently, to such persons, the soul is a mysterious entity conferred upon them at birth, which, often by incomprehensible means, they must keep intact and return to its source at death.

To others, soul is an intimate experience. It is the *psychic life*. It is a strange inner existence which is different from and yet nevertheless as definite a reality as their physical one. To these persons soul is the aggregate of all sensations, all feelings associated with the "I." Thus, to them it is conscience, moral discernment, compassion, the sense of humility which they experience before nature, and self-consciousness generally. It becomes an undeniable, ethereal, spiritual entity in contradistinction to the body and its functions. Then, there are also those who deny soul but who nevertheless attribute these same characteristics to life force and to the organic functions.

The content of soul, we find, then, is an extremely disputatious subject because in its absolute state, it is *unknowable*. To the individual it is either an inherited idea or it is defined in accordance with his intellectual capacity. There are two elements of general agreement, however, which emerge from a survey of the theory of soul: first, that the soul is of supernatural or divine origin, that it transcends the limitations of the finite world; second, that it produces similar manifestations in all of mankind. It is this second element which affords the basis for the determination of whether animals possess souls. In other words, if it can be perceived and demonstrated that animals possess those qualities or attributes which are thought to characterize soul, then, certainly they have it.

Among the ancient Greeks, the highest function of man was declared to be *reason* and this was identified with soul. Aristotle held that each living thing had its *entelechy* or final function, which constituted the end or purpose of that being's nature. This function was the *soul* of that being in contrast to its physical form or substance. The greatest soul of a living thing, because it was the most complex function, was reason. Since man prominently manifested this faculty of reason, he was considered to be endowed with the most developed soul. With the advancement of science and a more enlightened understanding of the functions of brain and reason, the faculties of mind have become divorced from the nature of soul. They have been disqualified, we might say, as being strictly physical, organic functions not worthy of such a spiritual prominence as soul. However, even as

The Rosicrucian Digest October 1947

late as the seventeenth century, Descartes, eminent French philosopher, was reluctant to attribute *thinking* to animals because he still associated this faculty with soul, which he ascribed to man alone. He said, "The greatest of all the prejudices we have retained from infancy is that of believing that brutes think. . . . I am not at all disturbed in my opinion by those doublings and cunning tricks of dogs and foxes nor by all those things which animals do, either from fear, or to gain something to eat, or just for sport. I engage to explain all that very easily merely by the conformation of the parts of the animals."

Leibnitz reduced all substance, all things that exist, to minute centers of force which he called *monads*. The force of these parts was *consciousness* and inherent intelligence. Each little monad had a job to do of which it was aware. They were graduated in a scale so that each monad merged into another, thus accounting for the unity in nature. The monads highest in the scale, Leibnitz called *soul*, because they had *self-consciousness*. Consequently, by this reasoning, animals were possessed of monads similar to those of man. They had many of his faculties, but they had not attained the highest monads; namely, self-consciousness or soul.

Man's Affinity to Animals

Man has always been aware of his kinship to animals. It is this relationship that has made it difficult for him to consistently deny that animals have souls. Among primitive men, animals have been referred to as "brothers" because of their help and guidance of man. The Hopi and Navajo Indians, in their rituals of the snake dance, refer to the reptiles, because of certain of their characteristics, as "our little brothers." The primitive mind is particularly conscious of its dependence upon animals for subsistence. The aborigine is obliged to hunt them, combat their skill, ferocity, and strength. He observes firsthand their often almost uncanny adaptation to environment and their powers of perception. Such phenomena, often inexplicable to the savage, have seemed to relate animal life to the *supernatural* and caused a reverence for animals equal to that of mankind.

Men extol the virtues of human society as proof of man's divine attribute of soul. However, Plutarch points out: "Examples not inferior to the observances of society are to be found among lions, for the younger carry forth the slow and aged, when they hunt abroad for their prey. When the old ones are weary and tired, they rest and stay for the young that hunt on." Again challenging man's exalted opinion of his exclusive divine status, Plutarch asks: "What virtues do they (animals) not partake of in a higher degree than the wisest of men? How free from craft and deceit they are, and how, with open and naked courage, they defend themselves by mere strength of body . . . will the lion be a slave to a lion or the horse to the horse, as one man is a slave to another, willing and patiently embracing servitude?"

A common primitive belief, found often in religions having fairly well-developed concepts, is that the souls of humans pass into animals at death. This is known as the doctrine of transmigration. Sometimes it is alleged that this is an intended degradation of the soul, a punishment for some evil done in this life. In the Solomon Islands a man tells his family in which animal his soul will reincarnate. The Aztecs sacrificed a red dog to carry the soul of the king across a great river or to announce his arrival in the next world.

The ancient Egyptians had the habit of adding the hieroglyph for *god* to the name of any creature that possessed an unusual faculty or characteristic which aroused their admiration. Animals having a faculty parallel or seeming to transcend that of man, were thought to be imbued with divine powers and were thus deified. Admiration and fear were the basic reasons for exalting animals to a position of worship. The bull and the ram gained this prominence because of their strength and virility, the cow for its fertility, the jackal for its cunning, and the baboon for its wisdom. These animal cults, or practices of animal worship, were the religion of the superstitious masses and did not represent the esoteric mystery schools of the period. They are similar to the

religious superstitions that prevail among the ignorant masses of our present times and are not representative of the higher concepts of our era.

The ancient Vedaic chants imply that there is a world for the souls of animals. The horse and the goat were immolated at a Vedic funeral. They were thus sacrificed that they might precede the deceased and announce the coming of his soul. In the year 1370, there was a trial of three sows that were accused of killing a shepherd. The trial was conducted in all seriousness, and eventually the sows, found guilty of murdering the sheepherder, were convicted and executed. The moral sense of the sows, their conscious responsibility, was made an issue in the trial.

From the foregoing, it must be apparent that man is hard pressed to claim soul as an unique quality for his own kind. If soul is substance, in that it is an essence that emanates from God or the Cosmic to man, and if it cannot be objectively perceived, then it must be realized by man through its manifestations in his being. These manifestations, as we have shown, man defined according to his level of consciousness throughout the ages. Quite often the disturbing factor to him, as Plutarch pointed out, has been the evidence of these same characteristics in animals. Among the ancient Aryans and other early peoples, this problem was overcome by conferring upon animals an *equality* of soul. We cannot even fall back, as did the ancient Greeks, upon our superior reason as an attribute of soul for that, as we also have seen, has now been removed from the attributes of soul.

The Doctrine of Incarnation

Christianity, in its doctrine of *incarnation*, expounds that the divine puts on flesh only in human form. In other words, the divine essence of which soul is said to be is clothed only in mortal form. Celsus, sagacious opponent of early Christianity in the second century, said that this church doctrine of incarnation was "absurd." "God stands in no special relationship to man as against animals." Celsus was thus advocating that all living things, all creation, are the result of the will and the omniscience of God. Therefore, man had no right to assume that his form was especially selected to be the only channel for the infinite wisdom and power of God. Celsus charged *human vanity* alone as being the cause of such a belief.

Christianity finds solace in the Book of Genesis for the belief that man, alone, is the possessor of soul: "and God created man in his own image." Then, further, we are told that man has "dominion over the fish of the sea, over the birds of the heavens and over every living thing that moveth upon the earth." This obviously posits the question of what is meant by the phrase *in his own image*. The advanced thinker discards any anthropomorphic conception that God is humanlike or, in fact, has any form. What, then, is meant by the parallel? What attributes of man are like those of God and are possessed by no other living thing? Is it soul? Once again there arises speculation upon the content of soul, which changes as man better understands himself. In all probability, two centuries hence, many of the qualities that mankind now attributes to soul will be shorn from it because of man's more profound comprehension of his mental and physical natures.

Universal Life Force

Buddhist philosophy and psychology suggests a way of answering the question of whether animals have souls. The ideas are ones in which Rosicrucians, I feel sure, will also concur. We are told that not all sentient beings are thinking beings. In other words, everything that has a consciousness of its surroundings is not necessarily capable of *thinking* about its sensations. Further, all thinking beings do not reach that stage in which the faculty conceives its own nature and purpose. Millions of persons can think; they can come to conclusions as to the relation of their sense experiences to their needs. Comparatively few, however, are capable of abstraction, of analyzing their own constitution and beliefs, and of developing a philosophy of life. Nevertheless, all sentient beings, the Buddhist philosophy continues, all those capable of objective perception, endure suffering, because all are subject to old age, decay, and death. It is this expe-

rience, we are told, that forms the connecting link between beings which otherwise have little in common. " . . . it is the bridge that unites the human and animal kingdom, . . . it is the foundation of a universal brotherhood."

According to Buddhism, animals have a primitive form of consciousness which makes them *undeveloped* human beings. A study of nature reveals that the plant is more conscious than the mineral; the animal, more conscious than the plant; and man, more conscious than the animal. This amounts to conferring upon *life force*, with its attribute of *consciousness*, the designation of the divine essence in living things. It makes life force an *anima mundi* or *universal soul* which pervades all organisms. In every form this universal soul strives for complexity or development of that organism. The more complex, the more physically developed the organism, the more *evolved* the manifestations of the consciousness. It is not that the quality of life force and consciousness in man is essentially distinct from that of a dog, but that the organism of man is capable of greater response to them. It is these more complex responses which give man his prominence among animals. For analogy, a room with one window is darker than one with a dozen windows. The light entering the room which has many windows has no greater luminosity than that entering the room having a single window. In the room having many windows, however, there is the opportunity for a greater amount of light to effect its characteristics. In man there is the more complex and developed brain and nervous systems by which there can be a greater response to life force and by which consciousness may express itself more fully than in the lower animals. The law of evolution is the law of complexity, an expansion of form to accommodate the infinite essence underlying it.

Though these remarks may be theologically controversial, we advance the proposition that there are no distinctly human souls, nor is there a variation of soul essence. That from which the soul springs, the positive Cosmic energy which engenders life and brings forth consciousness, is *immutable.* It is the same in all men and alike in all fellow living things. If humans display characteristics in which they excel other living things, it is an indication that they have gradually attained to a greater response to the divine essence within their being. Look upon the animal not as one devoid of soul, but rather as one yet incapable of realizing it. Soul is in all living things, but only in self-consciousness does it have its greatest expression.

GREETINGS TO ALL ROSICRUCIANS IN THE PACIFIC SOUTHWEST!

HERMES LODGE OF LOS ANGELES

Extends the hand of its officers and members to you to unite with them in a rousing

— RALLY —

October 11th and 12th

Program includes First and Ninth Temple Degree Initiations, Lectures, Demonstrations, and Banquet.

We anticipate the pleasure of having Supreme Grand Lodge officers and Erwin Watermeyer, head of AMORC Technical Department, and others as our guests.

For further information and registration, address The Rally Secretary, Hermes Lodge of AMORC, 148 N. Gramercy Place, Los Angeles 4, Calif.

Light from the East

By Percy Pigott, F.R.C.

With the exception of perhaps astronomy or astrology there are few studies so well calculated to lead to an expansion of consciousness as the study of comparative religion. Not only is the mythology of these alien and ancient faiths capable of revealing to us some of the deeper principles of life, which, though perhaps similarly contained in our own sacred writings, remain undiscovered because of the crust of conventional thinking in which they are embedded, but in addition, the student acquires a sympathy with those many millions who are outside his own religious community. Finally, and this is perhaps the most important, he dissolves that wall with which so many surround their own special church and, in so doing, imprison themselves. Thus the religion of others illuminates our own.

One of the most significant revelations of a comprehensive view of the world's great religions is that they all point to some great crisis through which mankind has passed; and because of this, all men in some measure have benefited, or at least have the opportunity to benefit. In Egypt of old it was the death and resurrection of Osiris. Buddhists point to the meditation under the Bo tree, for then it was that the Buddha enriched the world with a revelation of the secret of being and the cause of all pain. The Greeks had their siege of Troy. The Moslems their flight to Medina. The Jews their Passover. The Christians their Crucifixion. The Hindus (perhaps the richest in sacred legends) tell us how Rama (to Rosicrucians the name is significant) an incarnation of Vishnu, the second person of the Hindu trinity, was born on earth to overcome the evil rakshasa Ravana. The story of Rama and Sita performs a double function. It portrays a perfect marriage. Thus, like the Hebrew story of Adam and Eve, it has served to sanctify marriage. The sacred writings of India are voluminous. We are told of Rama's achievement in the Ramayana. In the Mahabharata we are again told, symbolically, of a great crisis through which mankind has been safely piloted. There it is the great battle on the plains of Kurukshetra. This seems to have originated in a rather petty squabble between two branches of the reigning dynasty. History in sacred legends is unimportant. Often events are so incredible, or at least unhistorical, as to indicate to us that the significance of the story does not lie in its history. If we would learn, if we would expand our consciousness, we must unveil various symbolism and mythology.

Ordeals and Initiation

These accounts of mankind's ordeal and crucifixion have generally more than one meaning. In several instances they are also accounts of an individual's initiation. Indeed it sometimes almost seems as though we are to understand that this individual initiation itself is the cause of the disturbance. Thus in the gospel story we have the three hours

The Rosicrucian Digest October 1947

of darkness. We are further told the earth did quake, rocks were rent, and the graves opened. The Jewish passover, the defeat of Ravana by Rama, and the battle on the plains of Kurukshetra were all similarly accompanied by awe-inspiring phenomena.

We note also that in several of these stories as the initiate approaches his ordeal he is overcome with a feeling of frustration and despondency, the agony in the garden. Buddha's failure to obtain satisfaction from his life of pleasure as a royal prince, the opposition Moses faced in liberating his people, and Rama's exile and loss of Sita are examples of this. And in the story of Kurukshetra we are told how Arjuna, though a prince and born into the warrior caste, on the eve of the conflicts shrinks from the ordeal and almost refuses to fight.

He fears the appalling slaughter which he knows would take place on the morrow. But his charioteer urges him to battle. Then follows a discourse between the prince and the charioteer. This discourse constitutes one of the world's most helpful scriptures, known as the *Bhagavad-Gita.*

The charioteer is none other than Krishna, the great avatar of India.

This in itself is symbolically significant. The charioteer both urges and guides. Yet he is of quite humble rank, while his pupil is of royal birth. We are reminded of the saying, "let him that is greatest among you be as him that doth serve."

But Arjuna continues to argue against fighting. He knows he will have to slay his own kith and kin. Who are his kith and kin? It is true that there are many of his cousins and nephews and brothers-in-law in the opposing ranks. This is a surface meaning. His kith and kin symbolize his desires. Desires are friendly to soul growth during the early stages. Desire for fame has produced statesmen and writers. Desire for wealth has developed intellect. Desire for love has produced courage. What has not man achieved for the love of woman? Arjuna feels it to be ungrateful to slay those to whom he owes so much. We are reminded of the pathetic reproach of Jesus when his disciples failed him, "Could ye not watch with me one hour?" Buddha similarly was deserted by his disciples before his meditation.

Krishna and Jesus

There are indeed several parallels between the teachings given by Krishna in the *Bhagavad-Gita* and by Jesus in the gospels. No one should resent finding much of his own religion contained in one that is still more ancient. Rather he should rejoice. Universality enhances its authority. Desire for exclusiveness is a form of jealousy. Exclusiveness prevents that expansion of consciousness which in reality every religious devotee is seeking. It also prevents the coming of inner peace. When a human being separates himself from others he measures himself against them. This first produces opposition and then antagonism.

Krishna tells his pupil that he is under an illusion if he thinks he kills anyone. "Birthless and changeless and deathless remaineth the spirit for ever. Death has not touched it at all, dead though the house of it seems."

Arjuna urges the uselessness of the fight. Even victory will lead to confusion of castes; today we should call this revolution. Krishna promptly replies, "Thy business is with action only, never with its fruits." This is analogous to the saying "Take no thought for the morrow." It is the reverse of the saying "The end justifies the means."

Similarly Arjuna is told, "Better thine own dharma though destitute of merit, than that of another well performed." The Sanskrit word *dharma* has no exact equivalent in our language. It contains something of the meaning of duty and something of destiny. Thus again it has a close resemblance to the command of Jesus, "Judge not."

Arjuna having been given a mission, that of defeating the vast host opposed to him, doubts its wisdom and, like Moses and Gideon before him, doubts his own ability. He appeals for understanding of the real, that is the higher, nature of his teacher. It is then that he sees Krishna in his divine form. He is the ruler of all. "With one fragment of myself I pervade the whole universe," he declared, "and I remain." Exuberantly Arjuna cried out, "Trouble

and ignorance are gone. The Light hath come unto me." This is the parallel of the gospel account of the transfiguration. Arjuna plunges into the fight. He slays Bishma. Bishma was said to have been of royal birth, heir to a great kingdom. But in order to avoid strife he had forgone his inheritance. This has also been said of the Comte de Saint-Germain and of Francis Bacon. Bishma, like them, was a sage councilor. As he lay dying on his bed of spikes his followers flocked around him. They were anxious to learn the secret of his wisdom ere he left them. They asked him much the same questions as politicians are asking today. "Why," they asked, "do we have these wars? What exactly is it that undermines the thrones of kings?" And Bishma's answer is equally applicable today as in that remote age when it was first uttered. "It is the cries of the weak," he said, "that undermines the thrones of kings."

Then Bishma died. Without Bishma's guidance Arjuna's adversaries could not prevail. The ordeal was over. The crisis was past.

That night the wan moon illumined the deserted battlefield and gazed wonderingly on the plains of the dead. The sacred river reflected her image. Stars escorted her in her path across heaven. Ocean received her in his bosom when she fell.

Then darkness pervaded all. No voice, no sound, no cry was heard on the plains of Kurukshetra. There was no trumpeting of elephants, no bugle call, no clash of steel, no moan of the dying. The dust of battle had subsided. No sentry's challenge disturbed the peace, no war steed's trampling hoofs.

Then a prolonged wail broke the stillness of the night. It was not a wail of agony, but a wail of hopeless, pitiable despair. It was the wailing of the women of India bemoaning their lost menfolk.

God Indra Answers

The great god Indra heard that cry of the bereaved. Out of the sky a light appeared, shimmering, soft and white. Though midnight, the whole land was illumined with a light, gentler than that of the moon, more radiant than that of the sun. None were dazzled. None shaded their eyes from its glare; for the light was divine.

Then the sacred waters of the Ganges became troubled. The surface heaved. Slow rolling waves appeared. And from the depths of the river form after form arose. Bishma was there, and so also was Dhritarashtra, Bishma's sovereign. Warrior after warrior appeared. All the rank and file were there. All whom the ignorant said had perished in the conflict on Kurukshetra. Their armor glittered like constellations, their countenances spoke of triumph. Their eyes saw heavenly sights and they heard heavenly songs with their ears.

And serene in that triumphant throng, unmoved by the tumult of praise, untouched by the shout of rejoicing, raising his head skyward like some lofty peak disdaining the things of earth, and with his feet planted among slain heroes as he himself rose deathless from among the dead, stood the Great God himself, majestic, powerful, impassive.

Then it was that the cry went up, "O God of Heaven! Thine is the city incorruptible, thine the dwelling place of the departed."

Because of this story millions of Hindus have known, as Krishna told Arjuna, that "birthless and deathless and changeless remaineth the spirit for ever, death has not touched it at all, dead though the house of it seems." It is the Eastern story of the Resurrection.

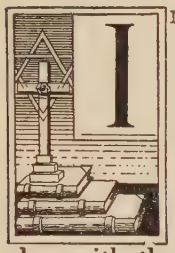
▽ ▽ ▽

The pseudo-mystic smirks at other men's struggles with the problems of existence, while he retires into a self-created atmosphere of smug sanctity. He implies that neglect of the world means spiritual supremacy.—Validivar.

Swedenborg, the Mystic

By Ida Duncan Little

(From *American Rosae Crucis,* first American Rosicrucian periodical)



In approaching a study of this most wonderful life the mind is deeply impressed by its universal character. From youth to age it encompassed not only our own world, our civilization and knowledge, but came in touch, also, with the worlds beyond. Divided as it is into three equal periods, clearly marked one from the other, we can distinctly trace its growth and expansion from original greatness to still higher greatness. One feels that a master must have incarnated to show the world such marvels.

Emanuel Swedenborg was born on the 29th of January in the year 1688, in that northern city *Stockholm.* On the Scandinavian peninsula nature is in an austere mood, which is reflected in the character of the people. The snow-clad mountains and stormy seas breed in them a reverence and awe of higher powers, leading to a religious and mystical temperament. The old sagas of the Norsemen leave deep traces on their descendants, and there is a spirit of freedom and an element of tragedy in their religion.

It was into a deeply religious family that the boy Emanuel was born. His father was Bishop Svedberg of Skara Stift, a man of much attainment and high standing in the Lutheran church. He was reputed to possess the power of hypnotic healing and had a guardian angel with whom he at times conversed, reminding us of the "daemon" of Socrates and the Platonists. Consequently, as his son grew up, he looked upon intercourse between the physical and spiritual worlds as a matter of course, and we shall see how it influenced his later life.

Very little is known of his early years. In a letter, written long after, he says that from his fourth to his tenth year he was constantly engaged upon the thought of God and spiritual experience, so that his father and mother were amazed and believed the angels spoke through him. When he was ten years of age the family moved to the town of Upsala, with its wonderful Gothic cathedral, and there in the cathedral square the Bishop built a large stone house. There is a pretty story told in relation to this that makes us acquainted with the family. It seems it was a house built under most harmonious conditions. No scoldings, no oaths were heard, every stone slipped easily into place, the workmen were well paid and happy. When it was finished all the poor of the town, men, women and children were invited to a feast to celebrate the event and were carefully waited upon by the Bishop, his wife, and their numerous children. So was the house filled with vibrations of joy, love and service.

It was in Upsala that Swedenborg received his education, principally at the university of the same name, but we have no accurate account of his life until he reached the age of twenty-one —and here let us pause and glance at the horoscope of our subject.

As his birth occurred so far north and in a winter month, the chart shows three intercepted signs of the zodiac, giving us three houses governed by the fiery Sagittarius, which also rises, and three others under Gemini; therefore

the rulers of these signs, the planets Jupiter and Mercury, are powerful in his life. Four planets in the first house, including the sun and Jupiter, show that much will be accomplished; while the sun and Mercury in the humanitarian sign Aquarius, indicate the direction of accomplishment.

This is pre-eminently the chart of a genius, and is extremely interesting to the astrologer. As is often the case in genius, the line between it and insanity is finely drawn. Mercury, the planet of mind, in bad aspect to Saturn and Mars, which are in opposition from the third to the ninth house, and the moon, which also affects the mind, close to the planet Uranus indicate an unusual state of the mentality. It is saved from evil by the benefic rays of Jupiter and Neptune.

We, of course, find the planets Uranus and Neptune important, as they always are in genius. The latter is in its own sign, Pisces, which adds to its strength. When Swedenborg was a boy of seventeen the sun, by its forward movement in the horoscope, came in touch with this planet and, under its influence he developed his poetical tendency, and studied music, becoming an organist in his father's church. Later on in the life we shall again see this power of Neptune.

The moon, in this chart, is in close conjunction with the planet Uranus and this is one of the most important points to be considered. The moon in any horoscope makes the circle of the zodiac and returns to the place it occupied at birth, every twenty-seven or eight years. Now this life, as before mentioned, is divided into three periods, corresponding exactly to each return of the moon to its original position. The periods, always spoken of by his biographers, are made important by the moon's close touch to the planet Uranus.

The first period covers the life up to the twenty-eighth year, and during that time, his work was that of the student, the observer, the scientist, along original and advanced lines, as Uranus would denote. The second period from the twenty-eighth to the fifty-sixth year was that of the philosopher, investigating the mind and soul of man. The third period, from the age of fifty-six to the close of the life at eighty-four years, is that of the seer, the mystic in touch with the spiritual world.

At the time of which we now write Swedenborg was twenty-one years of age and had succeeded, after much effort, in procuring the necessary funds from his father to enable him to make a voyage to London. In those days it was a journey of importance and in his case attended with perilous adventures. A great storm nearly wrecked the vessel and they despaired of their lives; then they were boarded by pirates and were in danger of death; finally, on entering London, Swedenborg narrowly escaped hanging for breaking quarantine laws, as the plague was abroad in Sweden. It is fortunate that he was a young man of calm and poised temperament. He writes home of these events as though he were merely a spectator.

In London for two years he was immensely industrious. He lodged in the house of a matchmaker, a cabinetmaker, a mathematical-instrument maker in turn and learned the trade of each. He read and wrote poetry, studied mathematics and astronomy, and invented, and wrote a book upon, a new method of determining longitudes. From London he traveled to Holland, Germany and France, visiting the universities and meeting eminent professors. At the end of five years we find him again in Sweden, and the following are some of the inventions he had completed. An air gun to discharge sixty or seventy shots without reloading; a flying machine; a sort of steam engine for use in mills when the water gave out, and many other things which were far ahead of his time. The planet Uranus is the planet of originality and invention and was influencing him strongly.

Sweden is a country of great iron and copper mines and the government maintains a department called the Board of Mines. When Swedenborg was about twenty-eight years of age, his father, who was on friendly terms with the king, obtained his appointment as "Assessor" in this department and he retained the post for thirty years. He was particularly qualified for this work for his mind was of a practical, as well as scientific nature, and he was never content with theory. He brought

about many improvements, traveling to distant countries to study their methods of mining and introducing them into his own land.

At this time occurred his only love affair. He had a friend, a scientist with whom he had worked, and he fell in love with this man's youngest daughter, a girl of about fifteen. As she was so young she was not consulted, but her father gave Swedenborg a paper containing an agreement that she should marry him when older. It appears that when she heard of this she was greatly distressed and implored her brother to steal the paper, which he did. When Swedenborg learned the state of affairs, he released the girl and vowed never again to think of women. A vow easy for him to keep, as his chart indicates. With the sun and Mercury in the sign Aquarius, Venus in Capricorn, and the moon in conjunction with Uranus, it was improbable that he would marry, and he never did. He returned to his mathematical studies and in 1719 was ennobled by the Queen Ulrika Eleonora for special engineering feats accomplished under his directions the previous year. His elevation to the nobility gave him a seat in the parliament and he became a very active politician, which is indicated by Venus and Jupiter rising in the sign of Capricorn, the sign of the statesman and politician.

Let us imagine Swedenborg's standing before us. A man above the average height, strongly built, the head large, the face long, with features strongly marked, and the eyes a brilliant blue. The expression, calm, decided yet kindly; the expression of a man of character. The intensity of Uranus seems to have acted on the mind only, leaving the personality calm, poised and dignified. We see a man of the world, of polished manners; a traveler in all of the countries of Europe, speaking the language of these countries and acquainted with their life and customs; a brilliant scholar and philosopher, the friend of both scientists and kings, and yet withal—a man simple, ascetic, living a life of absolute integrity and honor. It is a satisfying picture.

The second period of this life is that of the philosopher. From the study of matter and the conditions of matter, Swedenborg passed to philosophy, but it should be remembered that he was always a scientist, a man of facts, and in his philosophy he clings to facts as a basis. The practical side of his mind demanded satisfaction yet his imagination was always brilliant and daring. New faculties now began to awaken within him, and his great desire was to fathom the mystery of the soul. He approached this mystery as a man of his type would approach it. He believed that the soul must be located in a certain part of the human anatomy, and his first work of this middle period was the *Economy of the Animal Kingdom.* He made a profound study of anatomy, taking long journeys to foreign countries to attend lectures. He says in the book just mentioned, "Thus I hope, that by bending my course inwards continually, I shall open all the doors that lead to her and at length, contemplate the soul herself; by the Divine permission." Two more books followed, *The Animal Kingdom* and *The Worship and Love of God.* These books were all written in Latin. Through them he acquired a European reputation, and was made a member of the Academy of Sciences of Sweden and Russia. With all his study and all his work he was still unsatisfied. The soul ever seemed like a will-o'-the-wisp. It led him on and on, but always eluded him. It appeared to be here and there and yet was not. Its action ever manifest in all the life of man, and yet it was never to be found by research into matter.

About this time closes the second period of the life and opens the third, last and most wonderful. Somewhere near his fifty-sixth year the planet Neptune began to be stirred into activity. This planet has a great influence upon the soul that is capable of responding to it. It affects the emotions and produces a yearning, which is, in reality, the desire of the soul for union with the infinite. This inward hunger is often misunderstood by man, who strives to satisfy it by sensuous pleasures or the taking of drugs, and thus degrades himself. But the more advanced soul understands and is raised to heights of which he never dreamed.

(Continued on Page 336)

You Can Be a Scientist

By Bud Kimes

A SCIENTIST is an individual who sets about discovering the facts or laws of mind or matter, by induction, experimentation, or observation. Somehow, he feels that just behind the dark shroud of mystery, which surrounds his life, lies the answer—the key to being. Filled with his convictions, he rides like a knight into battle; his weapons of systematized knowledge sharpened to the piercing utmost.

Though worthy are his discoveries, his combined knowledge is as a small fire glowing dimly against the outer darkness of ignorance—a darkness from which humanity pours to warm itself and take false courage. If man is ever to be truly free there must be new knowledge, new discoveries made, new fuel added. Yet, to date, the scientist—the laboratory type whom we commonly accept as the true scientist—has bothered himself with only things of a material nature. And today, strange as it sounds, he finds himself facing the nothingness of his own materialism.

He has, after years of study, found that the atom is nothing, more or less, than certain URGES following definite patterns. Through the use of great machines and secret processes he can disturb the pattern of these URGES causing a great destructive force as a result of this disturbance. Through similar action he can even change the composition of matter itself, and by so doing he has found that material composition resolves itself into nothing more than URGES combining according to pattern and acting according to law to form atoms; atoms combining according to pattern and acting according to law to form molecules; molecules combining according to pattern and acting according to law to form the car you drive, the house in which you live, and even yourself.

Simple, isn't it? or is it? From where do the URGES come? Why do they follow such definite patterns with such will? Where do the patterns originate? These are the questions of today—the questions which the scientist has yet to answer. Yet in destroying matter and trying to find its source the scientist has done this one great thing. He has discovered the natural laws by which matter functions. He has found that any effective thing is nothing more than ineffective matter combined according to effective law.

For instance, a nation may contain mountains of materials required to produce the Atom Bomb, yet these mountains of matter lie harmless until the scientist of that nation learns to combine them in a certain definite way—to a pre-devised pattern; then and only then does that combined material contain its potential destructive force.

Patterns and Laws

Notice the next immense bridge you cross. If it were just a pile of steel and wood, or cement and stone, lying on the river's bank and you were given all the manual labor and equipment you

The Rosicrucian Digest October 1947

wanted, could you reproduce it? You could only IF you applied all the structural laws that pertain to the design and construction of bridges. If combined other than according to the pattern laid out by those laws your bridge would fall before its completion.

Dump all the materials required to form your home in a pile on the ground and you have useless junk. Put them together according to structural, electrical, and mechanical laws—conforming to plan—and you have a very cozy place in which to live. Break some of those laws and the plan, the preconceived purpose of that house, is not fulfilled.

It follows, as night follows day, that not only bridges, houses, automobiles, and all things of material nature are the only patterns operating according to fixed law; but all things—even life itself—is such a pattern operating according to such laws. And never, under any circumstances, can these fixed laws be broken without disturbing the divine pattern and bringing about disastrous results; this being true then, what of these laws? From where do they come? In what realm do they exist?

These laws are the so-called laws of God, of the Infinite, of the Eternal. They are indestructible. They remain unchanged after their material manifestations have crumbled to dust. If today, all knowledge of them was lost, they would still exist—standing ever-ready for rediscovery, for re-use. They are aside and apart from material mortality, because they give materialism its existence. With this discovery comes an even greater discovery—the discovery that behind it all is an over-all Eternal Intelligence—a single Eternal Mind—a Mind which contains all truths, all knowledge behind existence itself. Some of those truths are known today; others remain obscure. Clear away that obscurity—that is your challenge if you would be a scientist!

The Search into Self

Take a moment out and delve into some of the great scientific discoveries of the past. They, every one, are fascinating stories. Stories that are filled with courage, with convictions strong enough to stand against a doubting world. Read of the terror Omar Khayyám brought to the ruling house of Persia, when one thousand years after Christ, he proclaimed that the world was as a ball and rotated around the sun. Read the story of Pascal's life of sacrifice, or the story of Mesmer whose great discoveries are still regarded as workings of the devil instead of the human mind. Turn the pages back only a few years and read of the abuses heaped upon Freud. These men have taken courses directly opposite to common and religious beliefs and have caused definite turning points in our civilizations.

Where, you ask, did these men get such seemingly radical ideas? Why, in the face of torture and ridicule, did they continue their works? Look back through their biographies. They were individualistic in their thinking. Their minds were free of the prejudices of the day; free of the cluttering, erroneous thoughts that were binding the people around them in chains of ignorance and leaving them to rot in the filth of their superstitions. These men went searching—searching into their own beings, into themselves. And searching into themselves they came into communion with the never ending stream of their own intuition. They examined the thoughts—the ideas washed in upon the wave of intuition—and they were intrigued. They experimented and toyed with these glittering bits of truths, fitting them into the pattern of the unknown. And as the pattern grew these men became possessed with an honest faith in what they were doing. Finally after years of working, fighting their own doubts, even fearing that perhaps they were insane as they labored, they brought to the world their great discoveries. Truths that made man a little freer and less afraid.

These are the men who are the true scientists, these men who have courage to tap the stream of their own intuition and gain from it, unafraid, the secrets which shall someday loosen man entirely from his bondage.

God—being good—has given all men this greatest of gifts—the gift of intuition. It is the living stream that flows between the Infinite Mind of God and

the finite mind of man. And no man can be greater than the amount of God's consciousness that he is able to receive and assimilate. Learning to receive and assimilate that consciousness—learning to clear away the cluttering dams that human error has placed in this living stream—learning to clear away all obstructions so that the stream may flow freely and fully into our hearts—that is the art of living.

There is a job for every man, and every man who succeeds is truly a scientist in the highest degree.

SWEDENBORG, THE MYSTIC

(Continued from Page 333)

The seer, the mystic, is the child of Neptune. When the moon was, for the second time, approaching her place at birth, she came in harmonious relation to Neptune, awakening still further, forces that had already stirred under the influence of Venus.

This influence had caused the desire in Swedenborg to write the book *The Knowledge and Love of God*, which really belongs to this period. In it he says, "Our loves hold the reins and excite and govern our minds; by them we are drawn and them we follow." His mind gradually grasps the fact of "Correspondences"; the material ever symbolizing the reality of the spiritual. He begins to know the soul, not by facts, nor philosophy, but by spiritual insight.

About this time he began to have dreams and visions; dreams so remarkable that he kept a record of them, dreams that increased rapidly in clearness. This record which he calls the Spiritual Diary tells of strange lights seen, and voices heard, and visions wonderful. Sometimes he passed into a state of trance and remained thus for days at a time. He could induce this trance by certain methods of breathing. Finally an angel appeared to him and they conversed together. From this event onward, he could, in perfect wakefulness, in the light of noonday see into the spiritual world and talk with angels.

We must remember that while this change was going on within him, he was still an active man in the world, meeting many people, writing and publishing books, and employed in the Board of Mines. When he was fifty-eight years of age the king, Frederick I, wished to promote him to a high position in this department because of his able and efficient work, but he declined the honor. He was still an active member of Parliament, and few of his friends knew of the change that had come over him. From this time on he devoted himself, almost exclusively, to writing the books that he believed were given him from the spiritual world. These books are many in number: *The New Jerusalem*, *The Last Judgment*, *The Angelic Wisdom*, and *Heaven and Hell* are perhaps the best known. They were published in London and Amsterdam and necessitated many journeys.

At this time, about 1747, traveling was a difficult matter compared with today. Wooden sailing ships were much at the mercy of storms, while on land bad roads were traversed by means of heavy coaches. Pirates were active on the sea and brigands on the land. Swedenborg traveled all his life and met with many dangers in the early part, as the planet Saturn in the ninth house would indicate. After, however, his intromission into the spiritual world there was a complete change. Fair winds always accompanied the ships on which he voyaged; so well was this known that all the captains desired him as a passenger. Wherever he went he was beloved by the people, who claimed he brought them good fortune.

There are many stories told of his wonderful powers as a seer, but he would seldom exhibit them. However, one day in the year 1770, a large number of people had met in the city of Gothenburg to do honor to Swedenborg. At the dinner table he sat next to a merchant named Bolander; suddenly turning, he said sharply, "Sir, you had better go to your mills." Mr. Bolander was surprised and hurt at the short, somewhat rude manner of this remark, but he left the table and went to his mills. When he arrived there he found a large piece of cloth had fallen

against a stove and was burning rapidly; in another moment the mill would have been in flames. He returned to thank Swedenborg, who explained that he had to speak abruptly as there was no time to be lost.

As Swedenborg advanced in years he spent much time at his house in Stockholm. This was a small, one-story house, built of wood, and set in a garden filled with flowers and box trees cut in queer shapes after the Dutch fashion. There was a summer house made into a study and another summer house for visitors. Here among his flowers and his books the old man lived alone, waited upon by the gardener and his wife. Many were the visitors who came to see him for his fame extended over Europe. The tall, slim figure wrapped in a long, gray gown; the face with its calm, benign expression and wonderful blue eyes; the simple child-like manner impressed all who beheld him. Most of his time was spent writing his long Latin books and, as he believed, being used by higher powers to deliver a message to the world.

In his eighty-third year he made his last voyage to London. He had no fear of traveling alone, as he said his angel was always with him. He was most unworldly in every way, and put absolute trust in people. He had ample means but spent little except for mere necessities, living a frugal and ascetic life, and when he died he left no will.

When he reached the age of eighty-four the moon in his horoscope had returned for the third time to its place at birth. The great Uranus had made the circle of the zodiac and was again in conjunction with the moon. The sun, by its progression, had also come to this conjunction, and all were in evil aspect to the sun at birth. Therefore the time had come for him to leave the material plane. Shortly after his birthday, while still in London, he had a paralytic stroke and three weeks later passed over. He foretold the day and hour of his death, and was filled with peace and contentment, his mind clear and active. On a Sunday evening, the 29th of March in the year 1772, this Sunday child with a gentle sigh gave his last breath. He was buried in a little Swedish church in London, but in 1908, his fame having steadily increased, Sweden became proud of its son, and, with the permission of the English government, his remains were placed on a Swedish frigate and carried to his native land. In the beautiful cathedral of Upsala stands the tomb placed there, in his honor, by the Swedish nation.

AMORC IN ITALY

For years, Rosicrucianism in Italy was suppressed by dictatorship, and then submerged by the tide of war. Now, it is to rise again and bring its Light to the people of that nation. It shall once again serve the cause of knowledge and personal evolution. Its *rebirth* is being undertaken by a group of staunch members in Italy and under the sponsorship of the AMORC of America. These fraters, however, are working against tremendous economic odds, and wish to make an appeal to the fraters and sorores of America to help them in their cause.

Your contribution, no matter how small, will help the rebirth of the Italian Jurisdiction, and permit it to assume once again its rightful place in the family of jurisdictions of AMORC throughout the world. Such contributions must be sent direct by bank draft to:

Mr. Dunstano Cancellieri, Via Lago di Lesina 27, Rome, Italy.

Temple Echoes

By PLATONICUS, F.R.C.

AMERICA is beset with problems of race, religion, and minorities. Probably first among these urgent problems is the status of the Negro citizen and family, as most sociologists recognize.

For a great many decades, unthinking persons have comforted themselves with the illusion that the Negro is somehow an inferior type of human being, condemned or relegated by nature to live a life of subservience and the performance of menial tasks.

However, in more recent years a large number of Negro men and women have shown that, given a favorable, healthful environment and an opportunity for an education, the colored citizen quite capably holds his own in the competition of life. Open-minded persons are forced to the conclusion that the Negro is not at all *inherently* inferior; his generally depressed status is due to the fact that he has not received, for generations, a *fair chance* in the game of life.

Like all great spiritual truths, the democratic ideal is very simple. No wordiness, no obscurity—it means exactly this: that all citizens should have an equal chance, equal treatment before the law, and a career freely open to the talents of the individual. Since the Negro is a citizen and a human being, he is certainly no exception to this democratic article of faith.

The same ideal, the same human rights apply to the Jew, the Italian, Pole, German, or any other American of foreign extraction. For that matter, we are all, except the native Indians, descendants of foreigners.

Students of mystical and esoteric philosophy ought to be particularly sensitive to these ethical problems of the community. Mysticism asserts the supreme worth of the individual, of the soul-personality as an emanation of God. Spiritually, if not yet materially, all men are brothers. We are forever united in brotherhood by the all-powerful Father-Mother Principle of the universe. Can aspirants to mystical illumination observe racial distinctions and discriminations, and still be loyal to their underlying philosophy?

With perfect logic and humanity the Grand Lodge of AMORC observes no racial restrictions or distinctions. We have a growing number of colored members in the United States and elsewhere. Increasing numbers of colored inquirers attend our public lectures and write for our explanatory literature. There is great interest in spiritual subjects in wide segments of the Negro population.

At the present time the Order's general policy is to permit local Chapters and Lodges to form their own by-laws and regulations governing membership, in accord with the prevailing social customs of their own community. Thus, if segregation is strictly enforced between the white and colored peoples of

The Rosicrucian Digest October 1947

the community, the local body will usually observe the same policy.

While this is perhaps understandable from the point of view of local custom and avoiding possible friction, it leaves much to be desired ethically and philosophically. Speaking purely as a Rosicrucian student and in no official capacity, I am wondering if the local Rosicrucian bodies ought not to *lead* rather than *follow* the community in the delicate matter of improving and democratizing the relations between races?

The Benjamin Franklin Lodge of Philadelphia sets a very definite example in this respect. Not only are colored Rosicrucians freely admitted to Lodge membership, but the outer and inner guardians of the Lodge are both colored Fratres. As far as I could determine from several visits to this Lodge, such freedom of race relations is quickly accepted as a normal thing, as it ought to be by brethren of the Rosy Cross, and the Lodge carries on its rituals and instructional activities without thought of racial distinctions.

If colored members in any city or community wish to form their own Rosicrucian Lodge, and can conform with the general regulations governing the formation of Lodges and Chapters, they are privileged to do so. However, it is my belief that any Lodge, including these Lodges formed by colored members, should admit to their local membership any active students of the Order who can qualify in the regular way, and comport themselves as ladies and gentlemen. It seems a mockery of our mystical idealism to deny membership in a local Chapter or Lodge to an otherwise qualified member just because he or she is colored.

The answer to this, that visitation by colored members be freely permitted, is not enough, because an unfair and unnecessary racial distinction is still being made—one which cannot be justified in an organization devoted to the spiritual advancement of mankind. To be sure, this is a very controversial and difficult subject, but this is the opinion of one member who has thought about the problem a great deal and observed the races at work and play in all parts of the United States and in Canada.

If we once admit discrimination, where are we to finally draw the line? Can we justify the exclusion of Jews? Of Germans, Italians, Orientals, or whomever? It is a very dangerous policy, so very difficult to justify in terms of Cosmic law and principle.

Segregation of races in America is a losing policy, doomed to failure. Its final logical absurdity would call for shipping all Negroes back to Africa. This is as irrational as propaganda for returning all Jews in the western hemisphere to Palestine, or the forced return of any national, religious, or racial group to its point of origin. America seems destined to be a melting-pot of all races and peoples, in order that from this unique synthesis of blood types might rise a mighty culture, a civilization rich in art, science, and religion.

Whether we accept it as a policy or not, *assimilation* of the Negro and other minorities is actually going on. Every one has observed that the great percentage of colored persons are not black, but various degrees of brown shading into white. The white man himself has been largely responsible for this mixing of the races. Supposing, as one wit remarked, our great-great-grandchildren are not white at all, but rather tan or perhaps cocoa-colored? Is that necessarily evil? If so, why? The important issue is the evolution of self, and not the color or shading of the soul's garment.

Indeed, skin-color is of no importance whatsoever to the soul-personality, and persons who look at life from the soul's vantage point ultimately reach this conclusion.

* * *

Time Magazine in its issue of July 14, 1947, page 59, mentions an astronomer of Argentina who propounds the "outside in" theory, that the universe is *within* the earth, which is a sort of hollow ball enclosing all else.

While these geocentric, cosmological theories are unfavorable with the dominant scientific and astronomical authorities, they are very popular with unorthodox thinkers all over the world. Several months ago while in New York, a gentleman who had just returned from Germany and Central Europe informed me that an abundant amount

of literature written in German and other languages is extant on the subject of these geocentric or cellular theories.

The increasing interest in this odd type of cosmological speculation throughout the world reminds one of the arcane or cellular cosmology disseminated by AMORC in the form of supplementary discourses, but not officially blessed by inclusion in the private teachings of the Order.

Personally, the writer has long been "sold" on the general merits of the cellular cosmology. Its broad contours give sense and meaning to other mystical doctrines, which simply do not conform with the Copernican world-view or the generally-accepted scientific cosmology.

The arcane cosmology states that the universe is a great *living cell,* whose center or positive nucleus is the Godhead, the central Divine Source of all Being, and whose outer husk or shell is the earth. All natural phenomena, all the creatures of nature including man, are within the cell, or inside of the earthly integument, and not outside of it. The sun, planets, and stars, and all that we see in the heavens are within this universal, living cell, the body of God.

This unusual theory is not at all new. Plato wrote along these lines, and probably derived his ideas from the Egyptian Mysteries. In the Platonic view, the universe consists of a central point, the seat of the presiding deity, surrounded by concentric spheres of mingled light and darkness, and bounded by a sphere of fire.

One of the first questions asked by the inquiring mind is, if all being is *inside* the earthly sphere, what is *outside* of the cell? Plato said it was a sphere of fire; we do know that as we dig into the earth's crust great heat is encountered, as is likewise demonstrated by volcanos, hot springs, and similar phenomena. But as we dig down, according to this view, we are *not* digging towards any molten center, for the earth has no material center! Has a hollow rubber ball any material center? As we go deeper into the earth we come closer to the outer sphere of fire—the Inferno of Dante and the hell of many religionists!

Plotinus, renowned among the Neo-Platonists, also approximates this cellular theory with his doctrine of emanation, discussed in previous issues of this column. Since the earthly sphere is farthest from the Source, or Center, it is the grossest of the spheres and is, according to Plotinus, *pure privation.*

Friends, the doctrine of the spheres makes intelligible many of the mysteries of mystical thought. There are various spheres of consciousness in the Cosmic Realm, reaching upward from the gross earthly sphere to the ultimate Divine Central Source. Our evolution is gradually to encompass these spheres of consciousness in the Cosmic, to ascend the spiral of Life, Light, and Love, until at last we are completely and finally One with the ineffable Central Source.

This concept of the spheres of higher consciousness, all within the consciousness of God, lays bare some of the mysteries of the after-life and the soul's wanderings. Our status after death, or transition, depends entirely upon the degree of consciousness and moral elevation we have attained in this earthly life. Stewart Edward White's last and splendid book, *With Folded Wings,* makes this point beautifully. Consciousness is the one and final reality, and the expansion of consciousness is our great aim while in this world.

Thus, we all stand somewhere, so to speak, in this hierarchy or ladder of the Cosmic spheres that leads to the final union with God. Since we cannot possibly ascend the entire spiral of evolution in the single bound of one life, we must return to this earthly sphere or school of privation again and again, expanding our consciousness with every turn of the wheel of rebirth, and anticipating the day when we need return no longer to this limited sphere.

As Mr. White points out in his excellent book, and as all initiates know, the change in consciousness at transition is very slight indeed. We ourselves are still very much in the Cosmic Realm between incarnations. We cannot learn the lessons or discharge the obligations,

while in that immaterial status, which belong to this earthly existence. Thus it is that we return, according to the Law.

Consider this doctrine of the Cosmic spheres and see if it does not harmonize more easily with the arcane or cellular cosmology than with the Copernican or "open" universe. Man, too, is symbolically a cell, with his body corresponding to the outer material or earthly shell and his spiritual heart center representing the Heart of God. Man is the microcosm, while the living universe is the macrocosm. The same laws and general principles of organization apply to each. Hermes taught, "As above, so below." Jacob Boehme wrote: "I am not collecting my knowledge from letters and books, but I have it within my own Self; because heaven and earth with all their inhabitants, and moreover God himself, is in man."

Yes, the Microcosm contains all within it, esoterically considered, just as the Macrocosmic cell encompasses all being. Meditate well upon these doctrines and conceptions, fellow students, and great will be their value for your enriched mystical understanding.

* * *

The Order is undertaking an extensive campaign of public lectures and other promotional activities designed to affect the following cities and their environs: Chicago, Milwaukee, Detroit, and Minneapolis-St. Paul. We urge all our members and friends in these cities to read carefully and retain this information: There will be a Rosicrucian free public assembly each Wednesday at 8 p.m., at 32 West Randolph Street, 12th floor, hall C-1, Chicago. Members are invited to tell their friends and all interested parties about these lecture meetings.

Every Friday at 8 p.m. at the same address our lecturer will conduct a private class session for new members of the Order, especially designed for those who are affiliating as a result of these public meetings.

Our counselor, a member of the International Lecture Board of AMORC, will be available for personal interviews with members and the public on Tuesdays, Thursdays, and Fridays from 3 to 5 p.m., and Thursdays from 7:30 to 10 p.m. in the quarters of Nefertiti Lodge of AMORC, 116 South Michigan Avenue, Chicago 3, telephone Randolph 9848.

There will be additional public lectures on Sunday evenings, at least once a month, in Milwaukee, Detroit, and Minneapolis. Watch your local newspapers for announcements of these public meetings, or contact your local Chapter or Lodge for information. Tell your friends about these meetings, and bring them with you. This is an effective way to spread the influence of the Order and to bring many worthy persons into active membership and participation in our cause.

IN MEMORY OF A ROSICRUCIAN

Frater John Tuggy left this life as he had lived—*peacefully*. He passed through transition on Friday, September 12. His was a simple life. He never personally experienced what men call *wealth* and *power*, but he found in life those treasures which most men overlook. He had long followed the simple trade of shoemaker, like Jacob Boehme and other celebrated mystics. While shaping shoes for those in every walk of life, he found time to meditate about the paths which men travel. From his rumination, sprang thoughts, worthy of any philosopher, by which his life was guided. Frater Tuggy was one of the first members who affiliated with the second cycle of the A.M.O.R.C. —over thirty years ago! His was a continuous membership, never had he been affected by the exigencies of the times. *Constancy* and *loyalty* were some of the treasures he had found in life. Your great Initiation has come, Frater Tuggy. No one is more worthy of the experience.

The Astral Light

By H. C. Blackwell, F.R.C., Grand Councilor of AMORC

The Astral Light is the prime substance and factor in the creation and control of all visible existence. Franz Hartmann, in his *Paracelsus*, says of the Astral Light:

"A universal and living ethereal element, still more ethereal and highly organized than the A'KASA. The former is universal, the latter only cosmic. . . . It is at the same time an element and a power, containing the character of all things. It is the storehouse of memory for the great world (THE MACROCOSM) whose contents may become re-embodied and reincarnated in objective forms; it is the storehouse of memory of the little world, the Microcosm of man, from which he may recollect past events. It exists uniformly throughout the interplanetary spaces, yet it is more dense, and more active around certain objects on account of their molecular activity, especially around the Brain and Spinal cord of human beings, which are surrounded by it as by an AURA of light. It is this aura around the nerve-cells and nerve-tubes by which a man is enabled to catch impressions made upon the astral aura of the cosmos, and thereby to read in the Astral Light.

"It forms the medium for the transmission of thought, and without such a medium no thought could be transferred to a distance. It may be seen by the clairvoyant, and as each person has an astral aura of his own, a person's character may be read in his astral light by those who are able to see it. . . . Every living nerve has its astral aura, every mineral, every plant or animal, and everything of life, and the glorified body of the SPIRIT is made to shine by its light."

This great magical agent is revealed by four kinds of phenomena, and has been subjected to the manipulations of science under four names: HEAT, LIGHT, ELECTRICITY, MAGNETISM. These four imponderable fluids are, therefore, the diverse manifestations of one and the same force, which is that substance created by GOD before all else, when HE said, "LET THERE BE LIGHT" and there was light.

Everything which exists has been evolved from it, and it reproduces and preserves all forms. What we call *imagination* is simply the inherent faculty of the SOUL to assimilate the images and reflections contained in this living light.

This great magic agent of *nous* has four properties: to dissolve, to consolidate, to quicken, and to moderate. These four principles, directed by the WILL of man, modify all phases of nature. It subsists of two forces, one of attraction and one of repulsion; it is continually ascending and descending. By this twofold force all is created and preserved. It is the same movement as that of the sun which draws and repels at one time all the planets of its system. It directs the instinct of animals and does battle with the intelligence of man. This vibration is the breath of GOD in action among all created things. It is the force that animates nature.

VIBRATION—when conceived to be existent—materially or intellectually, gives us the key of all phenomena.

This substantial light is sometimes called the astral body. It is that which makes and that which becomes. It is the fire out of and by means of which, body and soul are generated. It is the fiery manifestation of the soul, the magnetic factor of the body. This light is substance; and from it proceed the gases and the minerals, which are *unindividualized*, and from it also proceeds the organic world which is *individualized*, but MAN it could not make—for MAN is fourfold, and DIVINE.

The Rosicrucian Digest October 1947

The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefits of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. *(Please state whether member or not—this is important.)*

SLAVES OF TIME

THE ways of man are closely regulated by time. These regulations have, in fact, become a part of our daily system of habits. We retire and arise from our night's rest by the clock. Unfortunately, in many cases, and to the detriment of health, our meals are regulated more by the clock than by the demands of the body. Of course, it is obvious that our hours of work and our social and business contacts must be directed by an agreed standard, and that is also indicated by clock time.

To one who regularly carries a watch, a realization of how much we depend upon time is clearly evidenced if the watch is forgotten. Many times during the day we have referred to its imaginary face, or to where we have customarily carried it, and have been irritated with ourselves for not having it on our person. There are advantages and disadvantages in governing our lives by time, and as long as man carries on his activities in this world, the clock will continue to be an important factor in regulating his environment.

When we look beyond the world directly affected by man, however, we find that many of nature's ways absolutely disregard time. Nature proceeds on a course which man judges in time, but its course is far beyond time. In fact, it transcends time and makes that factor of minor importance in the overall manifestation of natural laws. It is true that nature does respond very specifically to the seasonal cycle and normally functions in harmony with the

seasonal fluctuations. If necessary, however, there are times when nature disregards even the seasonal cycle and expresses itself in ways contrary to the normal acceptance of time by man.

Since the period that man has taught past history, time has been made more completely a part of his past as well as his present. History is a record written in terms of time, but regardless of man's achievements in time, consider the fact that nature always eventually is the winner. In a busy city where man has paved the streets, laid sidewalks, and erected huge buildings, we find the continuous expression of nature even in the small plants that grow in cracks of concrete. They always give evidence of themselves in spite of all that man has done to eradicate them, and continue, as a part of nature, this resolute manifestation. There are the remains of many cities at various points in the world that have been the center of thriving civilizations. In Central America there are sites of ancient civilizations where man, beyond our comprehension of today, erected edifices, paved areas, and believed that nature was completely and permanently held back for man's manifestation. Now these cities not only lie in ruins, but have been encroached and almost hidden by nature's growth. The expression of nature was only temporarily held back, not eradicated.

Animal and plant life continue in their own ways. They did so before man made his appearance on earth, and in all probability will do so after man is forgotten. Cities and their civilizations rise and fall, but the migration of birds, the life cycles of animals and plants which may be held up for a while in man's time, eventually will go on as usual. Time, and the achievements of man in terms of time, cause him to become more and more objective in his thinking until time itself becomes a burden. Man becomes regimented in terms of time until he finds that he has little occasion to really be himself. However, in those moments of relaxation and meditation, which are all too few if all the demands of modern civilization are met, man reaches brief subjective states where he can become aware of the unreality of time in terms of eternity.

The expression of nature, to which we have referred, is an expression of eternity. It is not something that lies in the future, but the expression of the laws of God as they now are. Eternity never actually ends nor begins, but to man it seems truly to begin when he becomes aware of it. If man is to achieve his true place and dignity in eternity, and thereby in the Cosmic, he must throw off the shackles of time. True it is that time can be his servant and helper in his objective living, but he must not be its slave when he reaches the concept of knowing himself. It is in a subjective moment, in a period set aside for contemplation, that man glimpses the flow of nature and the Cosmic freed from the bonds of time, and sees that within this great flow of ever-being he can find his place as a part of it and move toward the achievement of his godship.

LODGE RALLY IN PHILADELPHIA

Members of the Benjamin Franklin Lodge in Philadelphia invite all members in that area to participate in their Lodge Rally to be held Saturday and Sunday, November 15 and 16. A special program is being planned for both days. For particulars, write:

Edna M. Jalbert, Secretary
Benjamin Franklin Lodge, AMORC
1303 Girard Avenue
Philadelphia, Pennsylvania

Sanctuaries

By Jay R. McCullough, M.A., F.R.C.
Curator, Rosicrucian Egyptian Museum

The subject of this article is purposefully not a new one, and the substance of the message it hopes to convey is so well known as to make of it an aphorism honored for the most part by the tongue and immediately forgotten by the head and heart. It is well for all of us, from time to time, to take stock of some of the glib truisms used in our accustomed speech and reintroduce the accepted and half-remembered axioms to an understanding which is at all times aware of whatever truth is contained therein.

Those who have attended a general convocation in a Rosicrucian lodge room are familiar with the oft-repeated formula of which I am here submitting an excerpt: "we come to this sacred place, *made sacred by our thoughts and conduct, . . .*" Let these words be the central theme behind every thought and picture expressed in this discourse.

There is a basic, primary human need for the establishment of a Sanctuary, a Holy Place, an area or spot set aside for the purpose of contact with the highest aspirations, forces, or power-concepts known or sensed by man. It serves in his mind as a useful or comforting intermediary between man in this material "world of strife" and the supramundane, causative forces, or higher spiritual energies toward which he reaches for aid or reintegration. It serves as a doorway, a port of entry, or threshold through which he may contact his God and may be touched by the powers emanating from that higher source. Man has made of his Sanctuary, a core, a focal point, an outward physical expression denoting a place of concentration where he can visualize the infinite touching the so-called finite. In greater or lesser degrees, he has devised various rituals to bring activity and a feeling of participation into the confines of his temple or sanctuary. These rituals, so he believes, enable or aid him to invoke, manipulate, or even attune harmoniously with those forces or powers he considers greater than himself or humankind and serve to give him a sense of doing something about such forces instead of merely being aware of them or becoming inharmoniously engulfed by their imponderability.

Man's Upward Instinct

Primitive man, naively obeying an inward urge, probably first placed his sanctuaries on hilltops, or situated them in a circular clearing made in a forest near a large tree. Sites where meteors had fallen and the locale of other spectacular and mysterious natural phenomena also served as Holy Places. Soon there evolved a class of individuals who were what might be called *specialists* in dealing with supramundane powers, the Shamans or Holy Men. The houses of these members of a primitive priesthood would naturally take unto themselves the attributes of the abode of the higher powers and those became the prototypes of temples. Later, clans or

orders of the priesthood were formed, and established their sanctuaries as retreats and workshops for the initiates. Such, for example, are the underground kivas of our Pueblo Indians in the southwestern part of the United States. Deep beneath the village plaza, these meeting places of the priestly orders are scenes of initiation, ritual, and ceremonial rites which tell the story of creation, man's place in his spiritual and physical environment, and how he may make advantageous use of that place in achieving those various goals toward which he aspires. From the sipapu, or hole in the floor signifying his ascent into the upper world from the regions below, to the ladder leading to the village above, the kiva is a temple of initiation and a sanctuary *made Holy by the thoughts and actions* morally native to and indigenous with the brotherhood.

The semimystical Toltecs, high on the inner Mexican plateau, erected immense pyramidal mounds of rubble and masonry as heaven-reaching symbols topped with *their* Holy structure. The ancient Mayas built *their* beautiful dual-templed pyramids crowned with filagree in stone, forming *other* expressions of the urge to find a place in which to meet the concept of divinity. Even the Nahua, or Aztec, worshipper, stumbling upward over a tortuous pathway of bloody asceticism, made *his* teocalli a place holy to him in a manner measured by his sincerity of purpose and the dictates of his *secret conscience*, however we of this age may judge his acts by *our* scale of ethical values.

The same picture, in main, may be painted of ancient Babylon, with the square based, pyramidlike, temple-topped ziggurats rising as miniature mountains from the Mesopotamian plains; holy mountains erected to man's desire to reach beyond himself and touch the stars of divinity.

The temple-history of ancient Egypt is well known to the majority of Rosicrucian students; and the reasons for building the sanctuaries, pyramids, and Holy places form a living Chapter in the story of the Mystery Schools. It is well to note, however, that in Egypt, as in all other lands possessing a culture or civilization, the Houses of the Gods, the sanctuaries where man may retreat from seeming chaos and attempt to find attunement, were all made of the most imperishable material obtainable in the region. Palaces, homes, and utility buildings were constructed of wood, sticks, wattle, or thatch—but the Temples, the Holy places were made as substantial and as indestructible as human ingenuity and the available materials would permit. They were constructed to last for ages, for they were considered as contact points for Eternity.

In each Rosicrucian Lodge throughout the world there may be found a sanctuary, a material expression which is the symbolic heart of the brotherhood, a place which stands for something which is far deeper and not made by the hand of man; a Temple rich in color and design, and filled with meaningful symbols; a place of refuge and a point of symbolic contact with the God of our innermost being and with our brothers and sisters throughout the world.

The Physical Temple

Let us think for a moment about such a Temple. Like *man*, it must be considered as dual in character, that is, it has both exoteric and esoteric qualities. First, let us consider its material body, its exoteric side.

Physically, our exoteric Temple is made of cement, plaster and wood, paint and gilt, and modeled with soft tones of colored lighting. Its material structure was put together as a commercial job by contractors who would, as a practical business necessity, expect to make a normal profit upon completion of the project. It is interesting and pertinent at this point to ask ourselves this question: Is this exoteric, material Temple sacred in and of itself? is it—this physical room and its furnishings—Holy as such? Before a hasty answer, it is well to consider two points. The first is a review of that qualifying sentence in the opening ritual which reads in part, "We come to this sacred place, made sacred by our thoughts and conduct"; not made sacred, you will note, by the shape of various symbols, not by arrangement of the furnishings, and

not by paintings or modelings, but made sacred only by something within us, our thoughts and our conduct. The other consideration is also worthy of study; at some time in the future the physical room might be used for another purpose. The paint and adornment then would be covered with other colors, and even the form of the room would be changed and adapted to other usage. What then of this room, this material room? What then of its state of sacredness? "All finite things are subject unto change. All finite things will cease to be because there was a time when they were not." A physical Temple is finite!

Another interesting question is this: Is anything save God to be considered as sacred, holy, or even to partake of the essence of goodness? This question serves to remind us of a passage which reads: "And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why calleth thou me good? None is good save one, that is, God!"

Then we may ask: Is not the physical Temple a beautiful and inspiring symbol which may remind man of the sacredness, the goodness of God? Is it not a noble tool, a useful teaching agency to help us formulate, visualize, and realize within ourselves those lessons we have learned in the experience of our life-school? True, we may sense or detect an atmosphere, a *perfume* of sacredness, as it were, which permeates a temple; but such a perfume does not arise from the intrinsic building material, but from the rose unfolding in loveliness from the heart of the devotee. Such a perfume is our offering. We may choose to bring to the temple those unsavory odors of pride, lust for ceremonial honors, and self-aggrandizing exhibitionism; or we may offer the secret, sweet incense of love, humility, and anonymous service. In each case, we will receive our reward!

As a symbol, a revered and respected teaching-agency, our physical temple does offer us manifold opportunities to grow in appreciation and inward understanding. As a child must needs learn through pictures and games before he can read or enter upon the more serious work of life, so must our finite minds use the tools of symbol and ritual for progressive growth and evolvement into the higher realization of complete illumination. Such a consideration does not rob symbol and ritual of their beauty and true worth, it merely considers them as an outer body, the *real*, living essence being *within* the heart of the devotee. All too often, in the world history of religious development, mankind has made the error of worshipping symbolism and ritual of and for itself, forgetting that inner truth which was meant to be represented. He has all too often bowed his head before graven images which in themselves were at first designed as innocent teaching agencies. He has ofttimes let himself become lost in a maze of ritualistic acts, finding egoistic pleasure in the pomp of strutting and exhibiting his importance, and forgetting the beautiful lessons of humility and self-effacement for which the ritualistic experience was designed. Such cannot be the case, though, of the true Rosicrucian student. He has been taught the dangers of a false use of symbols and rituals as well as the manifold blessings accruing from their proper utilization, for well he knows that it is written "Beware of the scribes, which desire to walk in long robes, and *love* greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts."

Esoteric Significance

What of the esoteric body of our Temple? Where is it, and what are its qualities? Concerning the dual nature of man, we read in Rosicrucian doctrinal writings that "man himself is not the body; he is soul, and therefore a part of God." In like manner, the One True Temple is not the exoteric, material, bodily structure; it is of the *Heart* and is our contact point, a sacred sanctuary, for the God of our innermost being. If one, as a Rosicrucian student, subscribes to the mystical principle he must also subscribe to the one, simple unequivocal message of mysticism. It states that Mysticism is "the doctrine that direct knowledge of God, truth, and the Cosmic scheme is attainable through immediate intuition or insight in a manner differing from ordinary sense perception." This can only mean, then,

that no physical, intermediate, material thing or person is necessary for us in order to touch God, and that God may be experienced within the being of each individual, and is closer to him than his very breath. We can use our outward Temples for instruction, and for "the consecration of our hearts and minds for communion with the Cosmic Hosts," and as such, they are absolutely necessary for our growth, but the one True Temple of the Heart is where we will find our God, for *there* is the final Temple of Illumination. We come into the physical temple only at infrequent intervals, but our true being, our divine self which is an undivided segment of God, lives constantly within the Sanctuary of the Heart.

In the *Bhagavad-Gita* we are reminded, "There dwelleth in the heart of every creature the Master, who by his power causeth all things and creatures to revolve mounted upon the universal wheel of time. Take sanctuary with him alone, with all of thy soul; by his grace thou shalt obtain supreme happiness, the eternal place." This Master within the sanctuary, this emanation of God, dwelling within the sacred Temple of the Heart is that which is eternal, that which alone is holy, and according to the great teachers whose writings are preserved in the Upanishads, "Thy self is that infinite self, that soul of the universe, whole and undivided, dwells in Thee, and Thou art That."

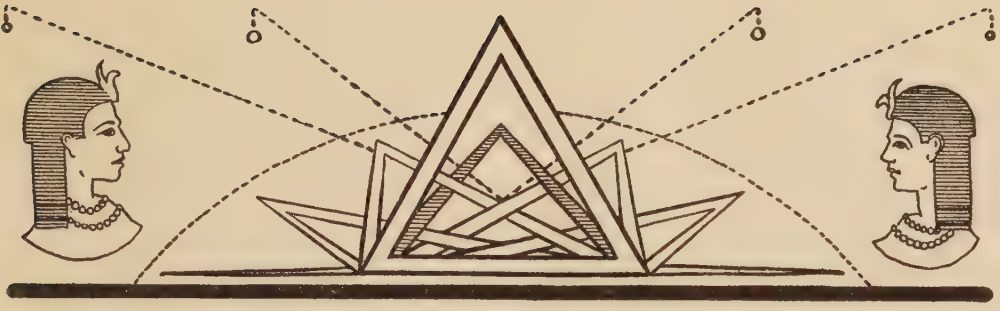
And how shall we worship in our Temple of the Heart? Perhaps all truly great things are really very simple, and true worship, divine communion, is a truly great thing. It is not a pattern of ritual, a series of words, or an involved set of mechanized techniques. True worship is the active, effective desire to be supremely conscious of, and at one with, the God of our innermost being, and to live harmoniously with divine Cosmic law. Through mystical meditation we approach, and become attuned with, the God-principle within us, and through unselfish, unknown service to all manifest life we partake of the harmony which is the essence of Cosmic law. All too often the mind is confused as to the precise manner of worship, so intent upon the technique that worship itself is forgotten. The true way is simply to enter the Temple of the Heart, without thought of begging, bargaining, coercing, or of being "puffed up." Enter, as the "dewdrop" enters the sea, and then carry that spirit of inner communion and attunement into every act of daily life, for worship is not complete without unostentatious service and love. Thus we may well be on the way toward the attainment of Peace Profound within our own Consciousness and among those who form the Brotherhood of Man.

What Is the Shambhala?

The term *The Shambhala* expresses a New Era of mighty approaching energies and possibilities. Shambhala itself is the Holy Place, where the earthly world links with the highest states of consciousness. In the East they know that there exist two Shambhalas—an earthly and an invisible one. Many speculations have been made about the location of the earthly Shambhala. Certain indications put this place in the extreme North, explaining that the rays of Aurora Borealis are the rays of the invisible Shambhala. This attribution to the North is easily understood. The ancient name of Shambhala is *Chang-Shambhala*, and this means the Northern Shambhala. Several indications, blended in symbols, place Shambhala on the Pamir, in Turkestan or Central Gobi.

The many misconceptions about the geographical location of Shambhala have natural reasons. In all books on Shambhala, as well as in all the narrated legends about it, its location is described in very symbolic language, almost undecipherable to the uninitiated. The teaching of Shambhala is a true Teaching of Life. It indicates the use of the finest energies, which fill the macrocosm and which are as powerfully manifested in our microcosm. Shambhala is the most sacred word of Asia, called *Kalapa* in Sanskrit. The mighty Ruler of Shambhala is Rigden Jyepo. The indications about Shambhala are scattered in literature of the East but not much has yet been written in any of the Western languages about this stronghold of Asia.

The Rosicrucian Digest October 1947

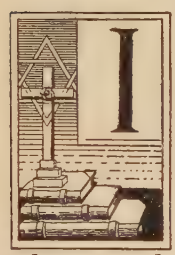


What Is Psychic Power?

By Dr. H. Spencer Lewis, F.R.C.

(From *Rosicrucian Digest*, March, 1934)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Imperator, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



IT MAY seem strange to discuss a subject such as this in a magazine of which the readers are very largely students of psychic principles and the laws relating thereto. But I sometimes wonder whether those students who are becoming highly evolved through diligent and sincere studies and who are making some progress in their journey along the Path ever stop long enough in their search for new knowledge to meditate and ponder over the very nature of the fundamental principles which were revealed to them in any of their simple experiments and exercises.

Students of any one of the Paths that lead to psychic unfoldment and spiritual development are very apt to speak of spiritual powers, psychic powers, and divine powers, with too little concern as to the real meaning of these terms and with too little analytical interest in the magnificent principles involved. I have seen artists developing in art schools and under special teachers and attaining a high degree of efficiency in the awakening and quickening of natural talents, but I have realized through my conversations with them that they had given little thought to a careful study of the abilities which they were actually developing through their practices and studies and their inner unfoldment. The same is true of musicians and writers and those who are dealing with the objective expressions of the emotional side of life.

We listen to an advanced student on the Path describe with proper modesty and conservatism the things he has been able to accomplish as a result of his studies and exercises. Take, for instance, his experience relating to the giving of absent treatments. The results of his work may appear to the casual person as miracles. To the mystics and to the students on the Path they are not miracles but magnificent manifestations of Divine power and Divine law. The adept tells us that he has momentarily concentrated upon the individual he wishes to contact, has sent forth thoughts of healing and of a creative nature, and has visualized the curative process that should immediately enter into the body of the patient, and at once knows that he has given the unfortunate person a truly psychic treatment that will produce certain definite results as surely as the sun rises and sets in accordance with Divine and Cosmic laws. We agree that what is accomplished by this adept is accomplished through psychic power. But what is this psychic power? With what

can we compare it and how can we analyze it?

Viewing the matter from the mental aspect of the neophyte or the uninitiated, it would seem that the adept, in giving one of his marvelous treatments, is doing little more than any other person might do in attempting to send "good thoughts" to the one who is ill. It would seem that the mother or father or some loved one in the family of the patient would naturally send the same sort of thoughts, the same sort of visualized impressions to the patient and that, therefore, if the secret of the treatment process consisted only of wilfully directing one's concentrated thoughts toward another in a constructive manner or with a constructive attitude, all of the patient's well-wishers and loved ones would become potential healers immediately and the patient would be overwhelmed with treatments and would surely become well and normal in a very short time.

We must realize that the deep concern of a mother for her ailing child or the grave interest of the father for the unfortunate son or the prayers of the parents and the good thoughts of close friends are essentially similar to the thoughts and visualized ideas that the efficient adept sends forth to his patient in giving him a powerful and mighty psychic treatment. But why is it that the treatment from the efficient adept and the good thoughts and prayers of loved ones untrained in these principles do not produce the same results? What is there about the work of the adept that is more efficient and more effective? Why is it that the adept proceeds with his treatment with such sureness and with such absolute confidence? What has he learned that gives him such assurance that his brief mental contact with the patient will produce certain definite reactions?

If we attempt to answer these questions by saying that the mystic is applying some psychic power that the others are unacquainted with and that it is this psychic power that produces the very efficient results in the one case and not in the other, we are not answering our original question at all, but merely resorting to terms and terminology and making the matter even more complex.

In the first place, if we are to assume that the results produced are due to some psychic power transmitted by one individual to another we must admit that this psychic power is resident in all human beings of a normal type and is available to all human beings alike. If we speak of it as a Divine power that is universal and always creative and always useful in the doing of good deeds, we still have left unanswered the question as to why this psychic power or Divine power does not manifest when loved ones, in a prayerful and deeply devoted attitude, seek to aid the one who is ill.

If psychic power is truly a Divine power or essence of some invisible kind that is resident in all of us and available to all of us, then certainly a Divine attitude of mind and a holy purpose in our hearts should enable each and every one of us, as human beings, to exert or direct that Divine power efficiently. Certainly there is no closer Divine and human contact between two persons or any more Divine attunement between two individuals than that which exists when a mother or father, in prayerful attitude, kneels at the side of one who is ill, especially a child or dearly beloved one.

I am not unmindful of the fact that some of the most remarkable cures have been made under such circumstances. There probably is no more inspiring, soothing, helpful, and constructive thought power in the world than that which is transmitted by loving parents to a child or by one who is deeply devoted to another. But there are sufficient evidences to warrant us in realizing that in a large majority of the cases the mystic who has been well-trained in his strange art can, as a stranger to the one who is ill, render quickly more efficient service and more effective treatments than those which are rendered by the closest of kin. Therefore, granting that the so-called psychic power is a Divine power that is resident within all of us and is available to all, we still have the problem of discovering what this power is and why it works more efficiently in the hands of the trained mystic than anyone else.

I think the better way to understand this power is to compare it in a simple

way to other abilities which most of us humans possess to some degree. Let us take, for example, the ability to play or produce music. If we have an instrument such as a piano we may find many individuals who can sit before this piano without any training and produce harmonious chords or simple melodies by a method that is known as "playing by ear." The result may be pleasing and in many cases is seemingly very excellent, but the results cannot equal those produced by the trained musician who knows precisely what he is doing when he groups certain notes beneath his fingers in composing a chord or selects certain notes in each octave to strike in certain alternate positions to produce a melody. To the untrained ear his results may not be greatly different from those produced by the long experienced player who is guided only by his ear, but if the result of the playing is to produce efficiently and correctly some definite result, the trained musician has the advantage.

From a careful examination of the results of working with the so-called psychic power, not only in the giving of treatments, but in the production of other definite results, it becomes very apparent that the mystic is using the unknown creative power of the universe in an intelligent and understanding manner, whereas others who occasionally secure certain results are proceeding in their efforts more or less blindly and without the proper understanding.

In the same way in which we see that this Divine psychic power is ever available, we can see that music, as sound produced by vibrations, is always available in a piano or other musical instrument. But it takes intelligence to control and make manifest that sound in such a manner as to produce certain definite results. The keys of the piano may be struck at random and sound produced, but it would not be music. The keys may be struck or played by one guided by his ear alone or with only a very meager knowledge of music and the result will be more or less pleasant; but, nevertheless, it would not be perfect music or an efficient demonstration of the possibilities of the musical instrument. Thus it is with the trained and developed mystic. He must study and prepare himself for the proper and understanding control and direction of the energy that is always available. The trained musician learns not only how to play upon the instrument correctly and get the utmost out of the possibilities that are in the instrument, but through his study and development in the field of music he lifts up his own consciousness to a higher attunement with the principles of music and thereby makes himself receptive to inspiration and Cosmic direction in applying his musical knowledge.

Analyzing the masterful work of the greatest musicians we find a complex relationship of many fundamental principles. First, there is the piano, for instance, with all of the combinations arranged so that a multiplicity of units of vibrations may be played upon it and many groups of notes produced in any manner that will cause the vibrations to produce pleasing and inspiring tones. Then there is the musician with his duality of functioning. First, there is the one half of him which has been objectively trained to understand and interpret the principles of music. Along with this training, through practice, he has made his objective abilities capable of quickly responding to the themes within his consciousness and of correctly manipulating keys of the piano so as to produce through them the themes which are in his objective mind. All of this has required long study and much practice. But then there is the second half of him which is attuned with the Cosmic and with the fundamental laws of Cosmic harmony and universal music. This half, through the development of the spiritual and Divine side of his consciousness, is capable of receiving and being aware of the inspiring musical themes that are transmitted to him by and through the psychic consciousness. These in turn are transferred to the objective consciousness where they are seized upon by his musical understanding and training and reproduced in proper manner upon the keyboard.

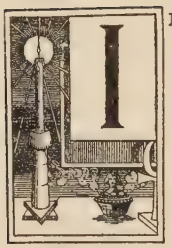
So we see we have in this combination of conditions first the Cosmic or inner awareness of music; secondly, the

(Continued on Page 354)

SANCTUM MUSINGS

DEVELOPMENT OF NATURAL TALENTS

By Thor Kiimalehto, Sovereign Grand Master



In our outlook upon life on the material plane, we find that creation was not finished with the Biblical six days. Through the research of modern science we have learned that creation is going on all around us. New worlds are being formed. Life on the material plane is in a continual process of becoming. We live in a changing world. Everything material is gradually changing into something else, in an ascending ratio of material life-expression. But a more startling fact to most of us is that WE are creators, and that WE can form today the world we personally shall be living in tomorrow. Being ONE with the Infinite Intelligence we create conditions and circumstances through our thinking, through our consciousness. The results may be right or wrong, depending upon our awareness, but they still are of our own making.

People blame their environment, their education, their opportunities, their luck for their conditions. They are wrong. There is only one person to blame, and only one—yourself. We are today the result of our thoughts of yesterday and the many yesterdays that preceded it. We are forming the mold for what we will be in the years to come, and we have also formed the world conditions that we are grappling with at present.

Nothing is done finally and right; there is always room for improvement. Nothing is known positively and completely; we have touched only the surface of all knowledge and truth. Creation implies discontent and struggle. In other words, we are not satisfied with things as they are and, therefore, we have an urge to improve upon them. In guiding the creative impulse within us, we must rouse the inner awareness, the consciousness, in order to acquire the urge and aim for achievement. We must cultivate our own point of view, our own tendencies, and our own abilities. Few of us are original and most of us like to copy. The herd-instinct appeals because it is the avenue of least resistance. There is a tendency in each one of us to become like others, to follow that which we regard as superior to ourselves. In our minds we have created an ideal, or a person, that we desire to emulate, and the result is that we do not cultivate our own tendencies, our own qualities or our own natures. We desire to conform to a certain type and make ourselves fit into a certain mold, not of our own making. This is fatal to the development of an accomplished personality.

It is not the irresponsibility of childhood, of adolescence with no knowledge of the problems of life, its emotions and

The Rosicrucian Digest October 1947

turmoil, that is desired. People of childish innocence tend to be petty, narrow, and jealous. We must suffer in our own way and know. We must have our own thrill of life, and not the thrill of another. Nor does it mean that we must rush into absurd experiences or senseless expressions of our inner feelings. Ordinary pleasure, pains, sorrows, and joys must be our experiences. Out of these we must build. They are our channels and rivers on which we must sail to the vast ocean where we lose the desire for worldly experiences, our separateness, and become a unit in the ocean of Infinity.

Be yourself at all times. Develop your own personality. Do not try to fit into certain molds foreign to your nature. You have everything in the workshop of Nature to use as you see fit, and can make of yourself whatever you earnestly desire. There is no such thing as failure. Whether you are poor and sickly, or rich and strong, you have succeeded in one thing. You have compressed and crystallized the Cosmic energy about you into the mold that you held before the mind's eye of your inner self.

We have a tendency to regard ourselves as separate individuals, different from other people. We treat everybody as outside ourselves, and the result is that we become exclusive in our outlook. This tendency is a result of our materialistic upbringing and education. In reality we are a UNITY of the Infinite and Divine God-principle and as such we are a part of all life. We often feel that what we do is right, that our particular path is the only path, that our particular form of worship is the only satisfying one, and that through that channel alone can the Divine express Himself in material life. Such attitude is wrong and too narrow. The spiritual life has no special path; anyone who is struggling, who is living a noble life, who is harmonious within himself in mind and emotion, can be one with all, and IS one with the ALL. The sense of unity is the most important realization in life. The intolerant idea that you must be wrong if you are independent, but right if you follow in the footsteps of another is contrary to spiritual principles.

Most people, especially the well-to-do, are self-satisfied and contented with their little lives, at least until the smugness and illusions of life pale and wear off. If your life is filled with a spiritual discontent and you are struggling to escape from mediocrity, you must give birth to your true Self, follow your own path, and keep in view your own goal—the goal to truth and harmony.

Mind is the essence of divinity, but it is obvious that mind can either create or destroy that which it conceives or controls. Mind can guide the emotions, the urges that drive us on to our goal, but also it is the mind that distorts things, and longs to fill forms and desires without too much effort. It is the mind that always tends to become crystallized, and against that characteristic of the mind we must guard ourselves.

As we begin to evolve and create, we will naturally meet problems and encounter difficulties, which must be solved. We have to be well grounded

As Science Sees It

By Erwin W. E. Watermeyer, M.A., F.R.C.

- A soundproof room, so quiet that even the sound of a heartbeat may be heard, has been constructed by the Bell Telephone Laboratories for experimental purposes.
- At a recent meeting of the American Physical Society, some new developments in nuclear science were revealed. The construction of an extremely powerful cyclotron of a new type is now enabling scientists to knock from twenty to thirty particles out of the nucleus of certain atoms. Heretofore it was only possible to remove two or three of such particles. As a consequence, certain elements have been transmuted up to sixteen steps down the atomic scale, over a hundred new radio-active isotopes may result, and scientists may gain new insights into the structure of the atomic nucleus.
- According to researches carried out by Dr. R. Degkwitz of the University of Hamburg, Germany, it is now possible to compound certain germ-killing drugs so that they will travel directly and exclusively to those vital organs of the human body which they are designed to affect, and do not travel anywhere else. This is due to the discovery that certain internal organs of the human body will only absorb particles of a certain size and shape, rejecting all others.

as the sturdy oak tree, to withstand the storms that may try our very souls. The only authority we must recognize is our inner voice of intuition which nothing can shake or destroy. In this way we gradually develop that sense of soul-personality which is our own creation, and which increases as the time goes on and brings to our consciousness great joy and harmony.

The inner voice of Intuition comes only through experience, through thought and feeling. You who have ambition, desire, and knowledge should develop yourselves, in your own way, to become creators, builders, and navigators on the streams of life. You who have possession of the rudder, the propelling force of the lifeboat, as well as the chart and compass, should be in the middle of the main current of life's stream, because you live in Him and have your being in Him. He whose image you are, and create in your heart, becomes a part of you, because you have striven toward Him and found Him.

Such a conception gives the inspiration to exist, the inspiration to breathe, to think and to feel. It is the attainment of the inward conviction of the Truth that cannot be shaken or doubted. This truth cannot be imposed upon anyone. We must attain it for ourselves, and can only arrive at it for ourselves. All actions, all thought, all ideas, must originate from the Truth which we have discovered and understood, and we must live according to that Truth. The mystic life must be lived. As one lives it, one demonstrates its truths. It is extraordinary how the intuition manifests as one makes every effort to live this mystic life. It is extraordinary how statement after statement becomes verified in one's own personal experience. Control word, thought and emotion, and realize and experience the benefits. Live the life and become aware of its beauty and its spiritual powers. It is extraordinary how living the mystic life completely changes one. We must actually live mysticism, and we must patiently translate its precepts into terms of daily living until it is the only possible life for us.

WHAT IS PSYCHIC POWER?

(Continued from Page 351)

objective translation of it into musical themes; and thirdly, the training and practice for mental reaction to this translation whereby the fingers automatically respond to the impulse created in the objective mind. The entire result of this combination of conditions is a beautiful piece of music produced by sound vibrations and interpreting an inaudible theme that has arisen in the psychic consciousness.

The efficient mystic who is using psychic powers of any kind or the universal powers of Divine essence to produce certain beneficial conditions is just like the musician at the keyboard. When he is asked to give a treatment to some person absent or in his immediate presence he must first feel the inspiration of the contact and be inspired to administer the correct impulse. Then his training and practice enable him to translate that impulse into the right procedure so that the efficient forces and powers available to him may be properly used and applied to the treatment of the patient or to produce whatever results he seeks to produce.

We see, therefore, that the secret of psychic power lies in knowledge and practice. There was a time when the work of magicians was looked upon as a highly secret work because it was commonly believed that the professional magician had some secret knowledge or some secret powers or possessed some secret influence exclusively which he could use and which others could not use. Today we understand that the only secret power which these magicians possess is the uncommon knowledge of certain fundamental laws and through this knowledge of the laws he is able to use such powers as anyone and everyone possessess and may use but which the average person does not use because he does not know how to use them.

To acquire such knowledge and to prepare oneself for the application of it means careful study, careful training, and careful practice. The teacher can-

not give to the pupil any specific powers which he can use blindly or indifferently, and the teacher cannot give to the pupil the efficiency and expertness necessary to properly apply the power that is available. The teacher can only reveal the laws and principles to the student and guide him carefully in the process of practicing those laws until he becomes not only familiar with them but efficient in the use of them. To study the laws without practice is equivalent to attempting to study music and merely reading every technical book on the subject and yet never sitting before any kind of musical instrument and attempting to apply the principles and practice them. It is possible to study the laws of harmony in music and to become intellectually familiar with every fundamental principle back of the creation of harmony, but the most expert in such knowledge would not be a creator nor a producer of harmony until he used some musical instrument of some kind whereby the principles he had been studying could be applied in a practical manner and certain definite results produced.

Reading books on the demonstration and theories of Divine and psychic power and reading and studying the lives of the great mystics and philosophers and becoming intellectually familiar with the fundamental laws of nature will not make an adept or even a highly developed neophyte. The study must be carefully graded so that it tends toward one objective; namely, the application of that knowledge. Along with each new phase of study must be a certain amount of practice. Each new law and principle must be tested and applied and demonstrated. This is the only way in which efficiency and confidence in the knowledge can be created. This is why the better students and the most correctly trained and developed adepts have studied and worked under eminent teachers and masters and have associated themselves with a definite organization and school devoted to the perfection of such knowledge and practices. Then the student, the adept, the Master, can correctly and confidently proceed with his knowledge in a definite manner and produce the unusual results that we have been considering.

We see, therefore, that psychic power is not a thing in and of itself that is efficient and demonstrable, but is dependent upon direction and control to make manifest its possibilities. He is the greatest demonstrator of psychic power who is the best trained and the best practitioner of its principles. The Rosicrucians have always possessed certain knowledge regarding the use and application of psychic power that is not commonly understood. That is why the Rosicrucian system of metaphysical, spiritual, and psychic development has always been the superior or the *ne plus ultra* in these fields of human research and investigation.

OUR NEW SPANISH MAGAZINE

The *Rosicrucian Digest* has a companion publication. It is known as *El Rosacruz*, which means "The Rosicrucian." Though like the *Rosicrucian Digest* in appearance and style, it is entirely in the Spanish language. It is sent throughout all of Latin-America to our many members there, fulfilling a long-felt need. Its pages are devoted to articles on mysticism, philosophy, the sciences and arts, and to photographs of unusual subjects. It is published at San Jose, California, and adds to our numerous duties; however, we feel satisfaction in realizing this further extension of the Rosicrucian activities. Although it contains but a few pages less than the *Rosicrucian Digest* and is published bi-monthly, its subscription rate is only $1.20 per year. Subscription may be had by remitting directly to El Rosacruz, Rosicrucian Park, San Jose, California, U. S. A. Have you a friend who prefers his reading in the Spanish language? If so, send him or her a gift of the interesting and attractive *El Rosacruz*.

WHAT MEN THOUGHT

Wisdom

GOD *gives men wisdom as he gives them gold; his treasure house is not the mint but the mine.*—Arabian Proverb

WISDOM *is one thing. It is to know the thought by which all things through all are guided.* —Heraclitus

THEN *the Soul escapes from erring, mortal ways; absorbed into the unchanging, she is unchanging, and that is the state of the Soul called Wisdom.* —Socrates

AND *this is wisdom, for a man to preserve that divine spirit which is within him serene and undefiled, and above all pains or pleasures.*—Marcus Aurelius.

GRANT *me, O Lord, heavenly wisdom, that I may learn above all things to seek and to find thee; above all things to relish and to love thee; and to think of all other things as being what indeed they are, at the disposal of thy wisdom.* —Thomas a Kempis

WISDOM *is the substantiality of the Spirit. The Spirit wears it as a garment and becomes revealed thereby.* —Boehme

SINCE *the light of heaven is divine truth, therefore also that light is divine wisdom. . . .* —Swedenborg

WISDOM *is the right use of knowledge.* —Spurgeon

SO *long as God seems to be outside and far away, there is ignorance; but when God is realized within, that is true wisdom.* —Sri Ramakrishna

THE ROSICRUCIAN PLANETARIUM

Visit the Rosicrucian Planetarium and enjoy the treat that is in store for you. Get acquainted with the stars of the night. Perceive the movements of the heavenly bodies and gain the realization that all conforms to system and order. The Planetarium brings the universe into an understandable perspective which you can appreciate.

You will find the one-hour presentation in the Theater of the Sky instructive and entertaining.

CURRENT MONTHLY TOPICS

October—"The End of the World" (What are the several ways in which this planet MAY meet destruction?)

November—"Is There Life on Other Planets?" (Hear what astronomers have to say about the possibility of inhabitants on other worlds.)

December—"Star of the East" (A Christmas story about the most discussed star of all time.)

Afternoon and evening showings each Sunday.

THE TOLL OF WAR

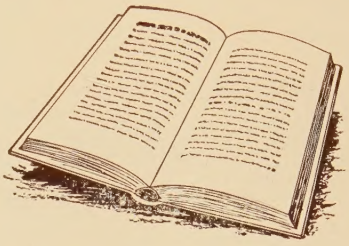
The hatred and unleashed destructive forces of war are no respecters of the landmarks of culture. In memory of the great philosopher, statesman, and Rosicrucian, Sir Francis Bacon, whose essays pushed forward the frontiers of science, a monument was erected on the grounds of Grey's Inn, London, England, where he lived for years. The "blitz" blasted the statue from the pedestal, leaving it as shown. It stands as a grim reminder that as yet Bacon's hopes for *a new world* have not been achieved.

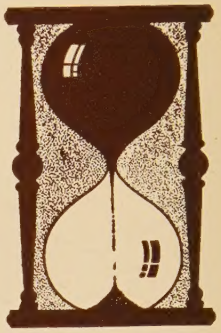
(AMORC Photo)

The

LEISURE HOUR SERIES

"READING
TIMED
TO YOUR TASTE"





This Complete Set for $1.00

CONCISE, inspiring, informative reading. Easily carried in your pocket—easily read in your available time. The entire set of six books—sent to you at one time, with postage paid—only $1.00. (Do not send postage stamps.)

SUPERSIGHT OR THE THIRD EYE

ARE the tales about a third eye true? Did ancient man, like the legendary Cyclops, have another eye in the center of his forehead? Is the pineal gland a remnant of this organ? Are man's psychic sensitivity and **inner perception** dependent upon the development of this third eye?

WHAT OCCURS AFTER DEATH?

DOES the soul remain conscious of its surroundings after death? Is a tie established between the loved ones who remain on earth and the one who departed? **What sensations are experienced** as the soul passes from the body? Here is a mystical and scientific treatment of this great phenomenon that will fascinate you.

PSYCHIC PHENOMENA

N ALL of the strange experiences which are called **psychic,** what is fact—and what is fancy? Learn the basic psychological principles underlying **crystal gazing, automatic writing,** and different kinds of **fortune telling.** Discern the true from the false. Be your own investigator.

MAKE YOUR OWN PROPHECIES

WHAT lies beyond the veil of the present? How can you anticipate and prepare—for the future? Learn how to see the future develop logically and **intelligently** out of the present—out of the things happening today in and around you.

COSMIC CONSCIOUSNESS

THERE is a superconsciousness. It is an attunement with the Infinite Mind. Learn how man may sense and know the order of this universe of which he is a part. Make your life conform to the Cosmic plan. Learn the nature **and way** of developing Cosmic Consciousness.

COLOR—ITS MYSTICAL INFLUENCE

HOW does color affect your life? What colors irritate—or are harmonious? How can we mentally attune with colors? How are the harmonious complements of colors accomplished? What is **the mystical law** of color attraction?

THE ROSICRUCIAN SUPPLY BUREAU

ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA, U. S. A.

Member of "FUDOSI" (Federation Universelles des Ordres et Societes Initiatiques)

THE PURPOSE OF
THE ROSICRUCIAN ORDER

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body for a representation in the international federation. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book **The Mastery of Life**. Address Scribe S. P. C., in care of

AMORC TEMPLE
Rosicrucian Park, San Jose, California, U.S.A.
(Cable Address: "AMORCO")

Supreme Executive for the Jurisdiction of North, Central, and South America, Australasia, and Africa
Ralph M. Lewis, F.R.C.—Imperator

DIRECTORY

PRINCIPAL AMERICAN BRANCHES OF THE A.M.O.R.C.

The following are the principal chartered Rosicrucian Lodges and Chapters in the United States, its territories and possessions. The names and addresses of other American Branches will be given upon written request.

ARIZONA

Tucson:
Tucson Chapter, 135 S. 6th Ave. F. Orozco, Master; Mrs. Joie Wood, Sec., 428 E. 5th St. Sessions 1st and 3rd Fri., 8 p.m.

CALIFORNIA

Long Beach:
Abdiel Chapter, Masonic Temple, 835 Locust Ave. Leland M. Skinner, Master; George M. Keith, Sec. Sessions every Fri., 8 p.m.

Los Angeles:*
Hermes Lodge, 148 N. Gramercy Place, Tel. Gladstone 1230. A. R. Thackaberry, Master; Rose Robinson, Sec. Library open 2 p.m. to 10 p.m. daily. Sessions every Sun., 3 p.m.

Oakland:*
Oakland Lodge, 610—16th St. Tel. HIgate 5996. R. L. Spurrier, Master; Helen D. Pappageorge, Sec. Sessions 1st and 3rd Sun., 2 p.m. Library Room 406, open Mon. through Fri., 7:30 to 9:00 p.m.; Mon., Wed., and Fri. afternoon, 1 to 3:30.

Sacramento:
Clement B. Le Brun Chapter, Unity Hall, Odd Fellows Temple, 9th and K Sts. William Popper, Master; Gladys M. Cosby, Sec., Tel. 5-1334. Sessions 2nd and 4th Wed., 8:00 p.m.

San Diego:
San Diego Chapter, Sunset Hall, 3911 Kansas St. Frances R. Six, Master, 2909 Lincoln Ave. Tel. W-0378; Mrs. Nell D. Johnson, Sec. Sessions 1st Wed. and 2nd and 4th Thurs., 8 p.m.

San Francisco:*
Francis Bacon Lodge, 1957 Chestnut St., Tel. TU-6340. Theodore Peters, Master, Tel. WE-1-4778; Mrs. Jessie Robbins, Sec., Tel. PR-8526. Sessions for all members every Mon., 8 p.m., for review classes phone Secretary.

COLORADO

Denver:
Denver Chapter, 509 17th St., Room 302. J. Clifford Carr, Master; Miss Leslie Neely, Sec., 1375 Lincoln, Apt. 2. Sessions every Fri., 8 p.m.

DISTRICT OF COLUMBIA

Washington:
Thomas Jefferson Chapter, 1322 Vermont Ave. William R. Broderick, Master; Mrs. Minnie Pearl Stough, Sec., 2716 So. Uhle St., Arlington, Va. Sessions every Fri., 8 p.m.

FLORIDA

Miami:
Miami Chapter, Biscayne Temple, 120 N.W. 15th Ave. O. Nicholas Baumgart, Master; Florence M. Francois, Sec., 2787 S.W. 33rd Ave. Sessions every Sun., 8 p.m.

ILLINOIS

Chicago:*
Nefertiti Lodge, 116 S. Michigan Ave. Mrs. Hugh W. Ewing, Master; Eileen Shirey, Sec. Library open daily, 1 to 5 p.m. and 7:30 to 10 p.m.; Sun., 2 to 5:30 p.m. only. Room 408-9-10. Sessions for all members every Tues., 8 p.m.

INDIANA

South Bend:
South Bend Chapter, 207½ S. Main St. Wilbur L. Kline, Master; Steve Berta, Sec., 111 Dinan Court. Sessions every Sun., 7 p.m.

Indianapolis:
Indianapolis Chapter, 521 E. 13th St. Frank Haupt, Master; Ruth M. Cosler, Sec., 816 N. Meridian St. Sessions every Fri., 8:15 p.m.

MARYLAND

Baltimore:*
John O'Donnell Lodge, 100 W. Saratoga St. Walter J. Burford, Master. Tel. Arbutus 114; Eugene W. Spencer, Sec., 7 E. Eager St. Sessions 1st and 3rd Wed., 8:15 p.m.

MASSACHUSETTS

Boston:*
Johannes Kelpius Lodge, 739 Boylston St. Eveline B. Lyle, Master; Frank E. Parlin, Sec., 46 Westland Ave., Apt. 2. Sessions every Sun. and Wed., 7:30 p.m.

MICHIGAN

Detroit:*
Thebes Lodge, 616 W. Hancock Ave. Ralph Leftridge, Master, 15937 Baylis; Izen M. Dyster, Sec., Tel. Redford 4180. Sessions every Tues., 8:15 p.m.

MINNESOTA

Minneapolis:
Essene Chapter, Traficante Accordion School Aud., 41 So. 8th St. James French, Master; Mrs. Jessie Matson, Sec., 1810 44th Ave., N. Sessions 2nd and 4th Sun., 3 p.m.

MISSOURI

St. Louis:*
Thutmose Lodge, George Washington Hotel, 600 N. Kingshighway Blvd. H. J. Turner, Jr., Master; Earl Tidrow, Jr., Sec., 7918 Kingsbury Blvd., Clayton, Mo. Sessions every Tues., 8 p.m.

NEW JERSEY

Newark:
H. Spencer Lewis Chapter, 29 James St. Mrs. Elizabeth Cornell, Master; Louise M. Spatz, Sec., 128 Chestnut St., Rutherford, N. J. Sessions every Mon., 8:30 p.m.

NEW YORK

Buffalo:
Rama Chapter, 225 Delaware Ave., Room 9. Alfred E. Englefried, Master; Carolyn A. Wood, Sec., 23 Terrace, Buffalo, N. Y. Sessions every Wed., 7:30 p.m.

New York City:*
New York City Lodge, 250 W. 57th St. Ira H. Patterson, Master; Florence E. Torry, Sec. Sessions Wed. 8:15 p.m., and Sun. 3:00 p.m. Library open week days and Sun. 1 to 8 p.m.

Booker T. Washington Chapter, 69 W. 125th St., Room 63. Leonard J. Trommel, Master; David Waldron, Sec., 1449 5th Ave. Sessions every Sun., 8 p.m.

(Directory Continued on Next Page)

OHIO

Cincinnati
Cincinnati Chapter, 204 Hazen Bld., 9th and Main St. Ralph Dunn, Master, 361 Thrall Ave.; Bertha Hill, Sec. Sessions every Fri., 7:30 p.m.

Cleveland:
Cleveland Chapter, 2040 E. 100th St. Wm. R. Morran, Master, 1281 West 104th St.; Mrs. Gertrude A. Rivnak, Sec. Sessions every Tues., 8:15 p.m.

Dayton:
Elbert Hubbard Chapter, 56 E. 14th St. Miss Sarah B. Kelly, Master; Mrs. Katherine McPeck, Sec. Sessions every Wed., 8 p.m.

Toledo:
Michael Faraday Chapter, 1005 Brookley Blvd. Mrs. Eleanor Brinkman, Master; Phyllis L. Silverwood, Sec., Rt. 5, Box 63. Sessions every Thurs., 8:30 p.m.

OKLAHOMA

Oklahoma City:
Amenhotep Chapter, Odd Fellows Hall, 5½ S. Walker. R. D. Whitaker, Master; Zura B. Spranke, Sec., 628 N. E. 10th St. Sessions every Sun., 7:30 p.m.

OREGON

Portland:*
Portland Rose Lodge, Odd Fellows Hall, 635 N. Killingsworth Court. Ollie F. Fuller, Master; Floyd K. Riley, Sec., 1711 S. W. 19th Ave. Sessions every Wed., 8 p.m.

PENNSYLVANIA

Philadelphia:*
Benjamin Franklin Lodge, 1303 Girard Avenue. G. L. J. Jalbert, Master; Edna M. Jalbert, Sec., 2108 S. Broad St. Sessions every Sun., 7:30 p.m. Temple and Library open Tues., Fri., 2-4 p.m.

Pittsburgh:*
The First Pennsylvania Lodge, 615 W. Diamond St., North Side. John M. O'Guin, Master; Amelia M. Komarc, Sec. Meetings Wed. and Sun. 8 p.m.

TEXAS

Dallas:
Lone Star Chapter, Mercantile Bank Auditorium. Mrs. Otis Marihugh, Master, Tel. M-5723; Aileen Mercer, Sec., Tel. L-4244. Sessions 1st Tues. and 3rd Wed., 8:00 p.m.

Fort Worth:
Fort Worth Chapter, 512 W. 4th St. Mrs. Ida B. Holibaugh, Master; Ruth Page, Sec., 1420 Washington St. Sessions every Fri., 8 p.m.

Houston:
Houston Chapter, Y. W. C. A. Center, 506 San Jacinto St. Martin M. Burke, Master; Mrs. Winnie H. Davis, Sec., 819 Yorkshire St. Sessions every Fri., 7:30 p.m.

UTAH

Salt Lake City:
Salt Lake City Chapter, I.O.O.F. Bldg., 41 Post Office Place. Stanley F. Leonard, Master; Douglas Burgess, Sec., 866 S. 8th, W. Sessions every Thurs., 8:15 p.m. Library open daily except Sun., 10 a.m. to 7 p.m.

WASHINGTON

Seattle:*
Michael Maier Lodge, Wintonia Hotel, 1431 Minor. Marjorie B. Umbenhour, Master, Tel. PR-6943; Gordon Hackbarth, Sec. Sessions every Mon., 8 p.m. Library open Mon. through Sat., 1-4 p.m.

WISCONSIN

Milwaukee:
Karnak Chapter, 3431 W. Lisbon Ave., Room 8. Fred C. Bond, Master; Marilyn Buben, Sec. Sessions every Mon., 8:15 p.m.

Principal Canadian Branches and Foreign Jurisdictions

The addresses of other foreign Grand Lodges, or the names and addresses of their representatives, will be given upon request.

AUSTRALIA

Sydney, N. S. W.:
Sydney Chapter, I. O. O. F. Bldg., 100 Clarence St., 12a Challis House, Martin's Place. Jacobus Van Boss, Master; Mrs. Florence Goodman, Sec. Open Tues. to Fri., 1 to 3 p.m.

Melbourne, Victoria:
Melbourne Chapter, 25 Russell St. S. T. Kerr, Master; Olive Orpah Cox, Sec., 179 Rathmines Rd., Hawthorn, EE3, Vic., Aust.

CANADA

Montreal, P. Q.:
Mount Royal Chapter, The Lodge Room, Victoria Hall, Westmount. Frank A. Ellis, Master; Alf Sutton, Sec., 5408 Clarke St. Sessions 1st and 3rd Thurs., 8:30 p.m.

Toronto, Ontario:
Toronto Chapter, 39 Davenport Rd. Marven Bowman, Master; Jean W. Campbell, Sec., 94 Highbourne Rd. Sessions 1st and 3rd Thurs., 8:15 p.m.

Vancouver, British Columbia:*
Vancouver Lodge, 878 Hornby St. A. Munroe MacLean, Master; Miss Margaret Chamberlain, Sec., 817 Nelson St., Tel. PA-9078. Sessions every Mon. through Fri. Lodge open—7:30 p.m.

Victoria, British Columbia:*
Victoria Lodge, 725 Courtney St. Thomas Fulthorp, Master; R. Gibson, Sec., 141 Montreal St.

Windsor, Ontario:
Windsor Chapter, 808 Marion Ave. N. W. White, Master; Mrs. Stella Kucy, Sec., Tel. 4-4532. Sessions every Wed., 8:15 p.m.

Winnipeg, Manitoba:
Charles Dana Dean Chapter, 122a Phoenix Block. John G. Meara, Master; William M. Glanvill, Sec., 180 Arnold Ave. Sessions every Wed., 7:45 p.m.

DENMARK AND NORWAY

Copenhagen:*
The AMORC Grand Lodge of Denmark and Norway. Arthur Sundstrup, Gr. Master; Carli Andersen, S.R.C., Gr. Sec., Manogade 13, Strand.

EGYPT

Cairo:
Cairo Information Bureau de la Rose Croix. J. Saporta, Sec., 27 Rue Salimon Pacha.

ENGLAND

The AMORC Grand Lodge of Great Britain. Raymund Andrea, F.R.C., Gr. Master, 34 Bayswater Ave., Westbury Park, Bristol 6.

London:
London Chapter. Richard J. Lake, Sec., 38 Cranbrook Rise, Ilford, Essex.

FRANCE

Mlle. Jeanne Guesdon, Sec., 56 Rue Gambetta, Villeneuve Saint Georges (Seine & Oise).

HOLLAND

Amsterdam:
De Rozekruisers Orde. Groot-Lodge der Nederlanden. J. Coops, Gr. Master, Hunzestraat 141.

MEXICO

Quetzalcoatl Lodge, Calle de Colombia 24, Mexico. Sr. Rafael Alonso Esparza, Master; Sr. Bernardo Lira M., Sec., Londres 8, Bis, Mexico, D.F.

NETHERLANDS EAST INDIES

Mrs. M. C. Zeydel, Grand Master-General, Djangli 47, Semarang, Java, Netherlands, East Indies.

NEW ZEALAND

Auckland:
Auckland Chapter, Victoria Arcade, Room 317. Mrs. E. M. Wood, Master; C. A. Troup, Sec., 31 Chatham Ave., Mt. Albert. Sessions every Mon., 8:00 p.m.

POLAND

Polish Grand Lodge of AMORC, Warsaw, Poland.

SOUTH AMERICA

Buenos Aires, Argentina:
Buenos Aires Chapter, Casilla Correo No. 3763. Sr. Manuel Monteagudo, Master; Sr. C. Blanchet, Sec., Calle Camarones 4567. Sessions every Sat., 6 p.m. and every Wed., 9 p.m.

SOUTH AFRICA

Pretoria, Transvaal:
Pretoria Chapter, J. C. Hunter, Master; F. E. F. Prins, Sec., 61 Villa St., Sunnyside, Pretoria.

SWEDEN

Grand Lodge "Rosenkorset." Anton Svanlund, F.R.C., Gr. Master, Vastergatan 55, Malmo; Inez Akesson, Grand Lodge Sec.

SWITZERLAND

AMORC Grand Lodge, 21 Ave. Dapples, Lausanne. Dr. Ed. Bertholet, F.R.C., Gr. Master, 11 Ave. General Guisan, Lausanne; Pierre Genillard, Gr. Sec., 2 Chemin des Allinges, Lausanne.

* (Initiations are performed.)

Latin-American Division

Armando Font De La Jara, F.R.C., Deputy Grand Master

Direct inquiries regarding this division to the Latin-American Division, Rosicrucian Park, San Jose, California, U.S.A.

JUNIOR ORDER OF TORCH BEARERS

A children's organization sponsored by the AMORC.
For complete information as to its aims and benefits, address Secretary General, Junior Order, Rosicrucian Park, San Jose, California.

THE ROSICRUCIAN PRESS, LTD. PRINTED IN U. S. A.